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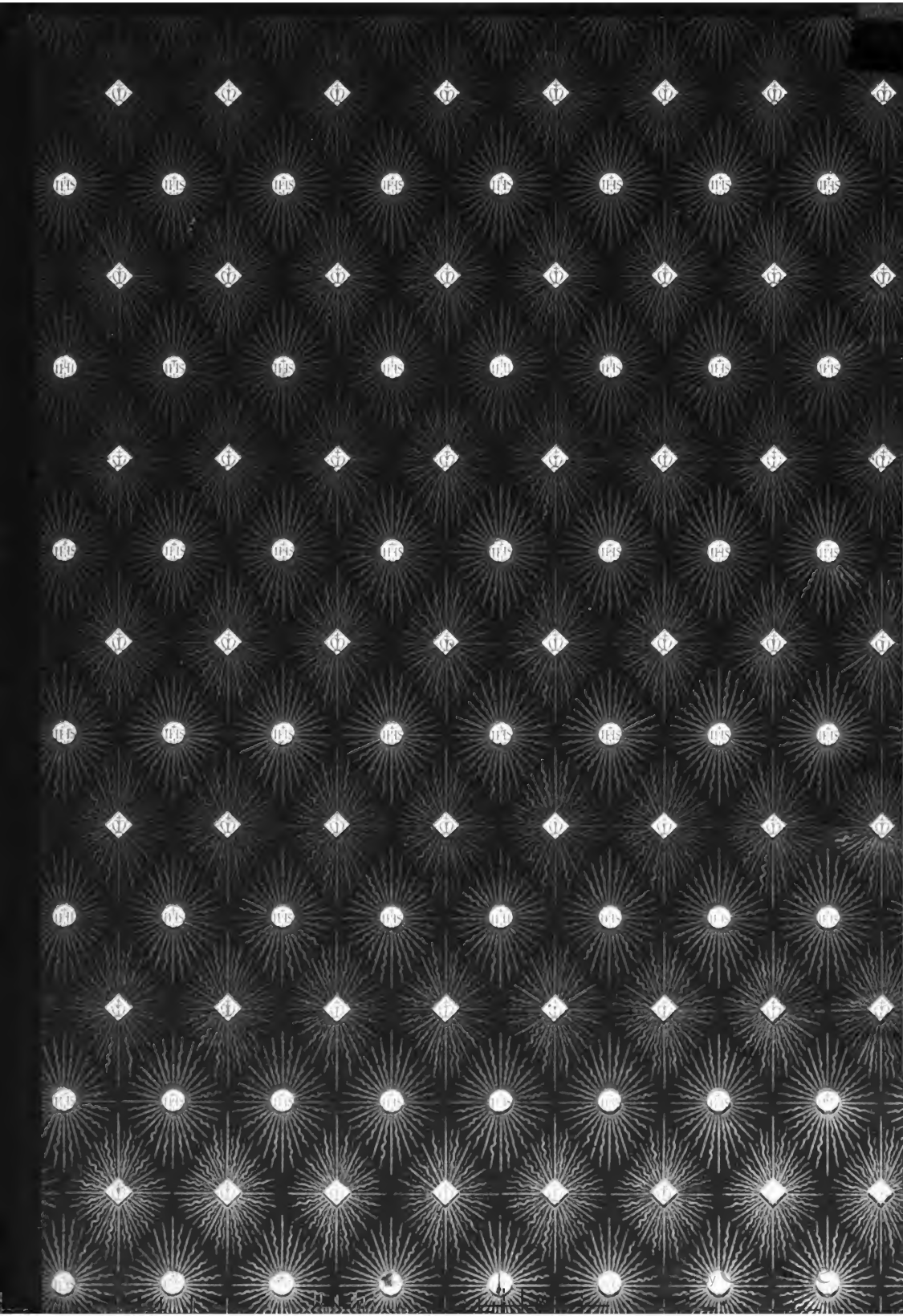
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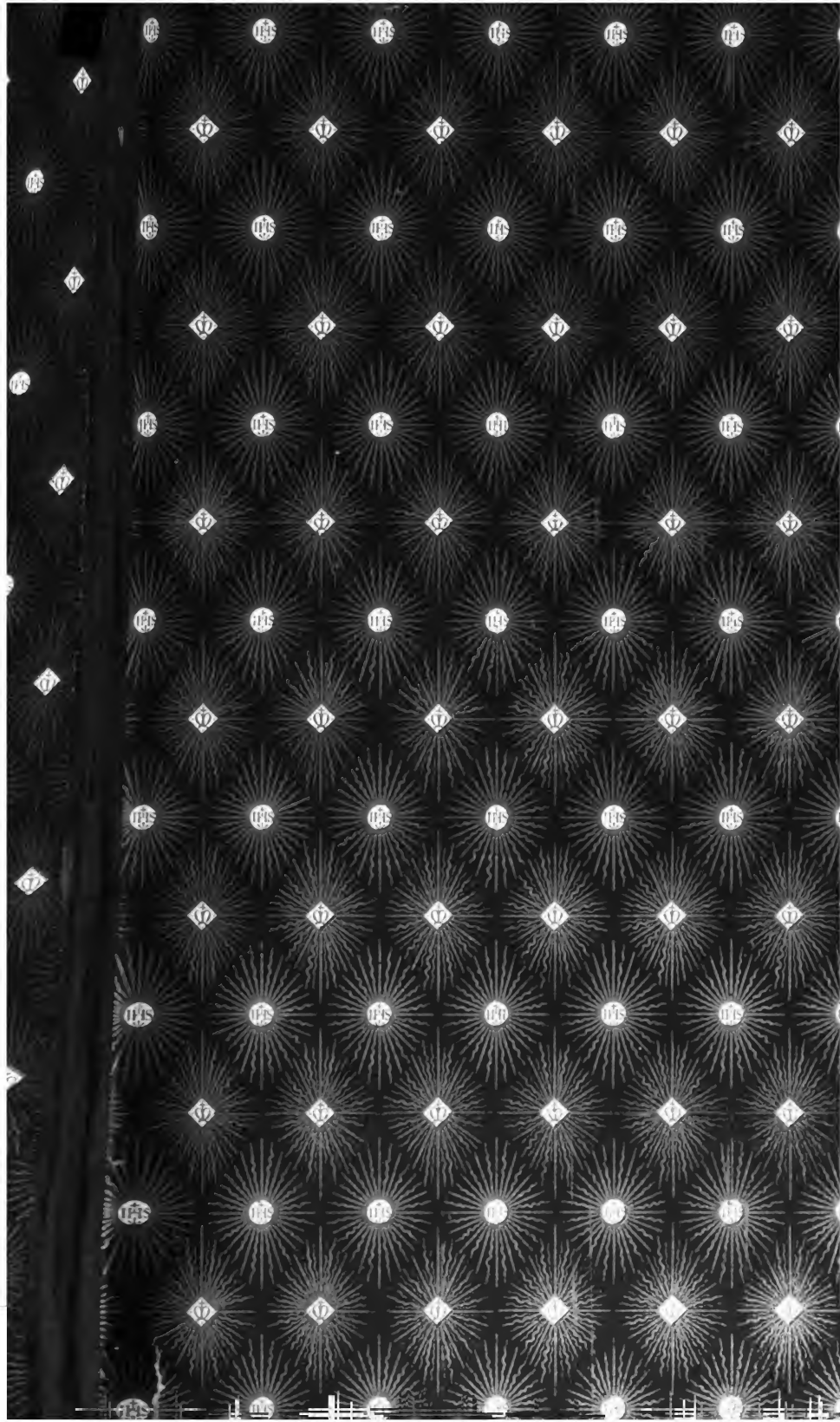
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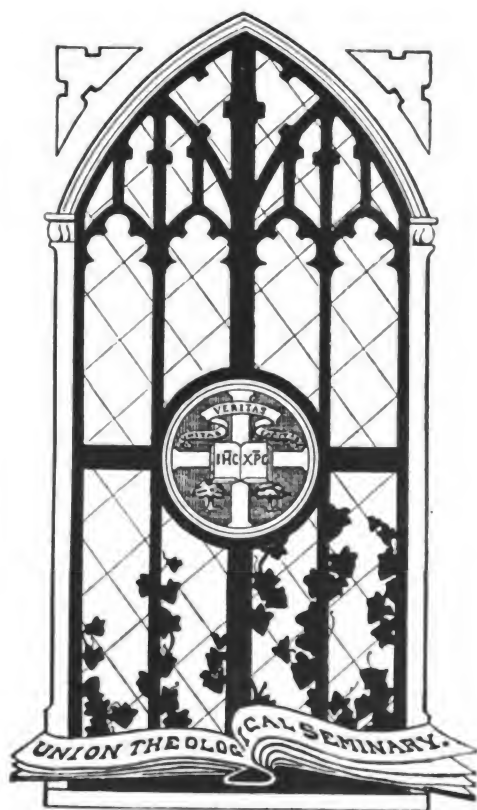
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LIFE
OF
S. ALOYSIUS GONZAGA.





St. Aloysius, when about 17 years and a half.

From an oil painting by an unknown master of the School of Paul Veronese (Cagliari). — The picture is in St Aloysius' Cappella in the Jesuit College, Rome.

LIFE
OF
SAINT ALOYSIUS GONZAGA

BY
FATHER VIRGIL CEPARI, S. J.

NEW TRANSLATION
WITH NOTES FROM ORIGINAL SOURCES, LETTERS AND DOCUMENTS

EDITED BY
FATHER FRANCIS GOLDIE, S. J.



Arms of the Gonzagas of Castiglione.
(Over the door of S. Aloysius' Church, Castiglione.)

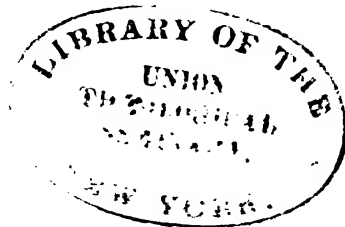
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1891.

Cum Patris Frederici Schroeder S. J. germanica versio operis, cui
titulus: Vita di San Luigi Gonzaga d. C. d. G. del P. Virgilio Cepari,
rite fuerit recognita et approbata, facultatem concedimus, ut typis mande-
tur, si ita iis, ad quos pertinet, videbitur.

Romae, die II. mensis Februarii a. 1891.

Rogerus Freddi, S. J.

Praep. Prov. Provinciae Romanae.



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TO THE VERY REVEREND
ANTHONY MARY ANDERLEDY

GENERAL OF THE SOCIETY OF JESUS

THIS TRANSLATION

OF THE

LIFE OF SAINT ALOYSIUS GONZAGA

WHICH HAS BEEN

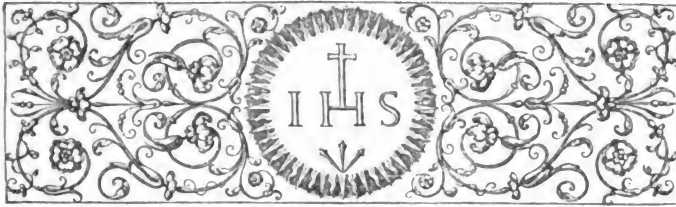
MADE TO HONOUR HIS

TERCENTENARY,

IS HUMBLY AND AFFECTIONATELY DEDICATED.



ms + Chron Jan 22, 1927 1.87. (a.g.)



Preface by the Editor.



A lengthened sojourn in Italy has given special facilities to Father Frederick Schroeder to prepare the elaborate edition of Father Cepari's well known biography, which is now introduced to the English-speaking public. With the thoroughness, which is the characteristic of German research, he has pushed his enquiries into entirely original sources; and has obtained access to authorities which had never been opened either to the Bollandists, or to any later writer of the life of S. Aloysius.

Little has therefore been left for the editor of the English version, save to superintend the translations, the work in great part of kind friends, to re-write a chapter on the miracles of the Saint, in place of that of Father Cepari, to make a few slight additions to the notes and to add the letters of S. Aloysius, not published by Cepari or Schroeder.

The translation, owing to circumstances beyond control, has been done under pressure of time. But every effort has been made to secure accuracy and fidelity, even perhaps at the cost of style.

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Among so many who, by their self sacrificing labour, have enabled this work to see the light, the editor is forced to single out for acknowledgement the name of H. Butterfield, Esq. To his practised hand and thorough acquaintance with German, and not less to his unwearied patience, this translation owes most largely whatever merits it may possess. The additional letters are translated from Professor Jozzi's valuable collection: „Lettere di S. Luigi Gonzaga“, Pisa, 1889.

Francis Goldie S. J.

31, Farm Street. W. London.

Feast of Corpus Christi, 1891.

Preface.

The tercentenary of the death of S. Aloysius Gonzaga naturally demands a commemoration of some sort.

S. Aloysius, unlike so many of his illustrious family, has not left behind him the glory of a great Captain, or of a man of letters, or of a ruler or statesman. Perhaps we may gather from this brief life, that thanks to the laws of inheritance, or to the gifts specially bestowed upon him, had longer years and occasion been given to him he would have made his mark in the world. Talents he had, and they were very notable whenever circumstances called them into play. Father Budrioli, a contemporary of our Saint, records in his memoirs of S. Aloysius that it was the conviction of all the Fathers in the Roman College, and there were men of European fame amongst them, that young Gonzaga had been given to the Society of Jesus by a special providence to be one day its General, a post for which his prudence, sound judgment and extraordinary ability in matters of business seemed even then to have marked him out.

But S. Aloysius had a heart too great to be contented with earthly grandeur. Nothing seemed of value to him except what is prized by God, and what, like Him, is everlasting. To our Saint the highest science was the science of Saints, to conquer oneself the greatest victory, to serve God was to reign. His motto was: *Quid hoc ad aeternitatem?* Guided by this thought, the young prince, though living in the midst of a profligate world, with its charms and seductions on every side, took in hand the difficult task of making himself a Saint. And in the short space that he lived he reached such a height of sanctity that Holy Church, not content with raising him to her altars, honoured him with the title of *Angel of Purity*, and gave him as model and patron to the youth of the future.

What commemoration more fitting or more profitable than, by the faithful picture of his life, to reproduce him, whose whole being, whose every word and deed, whose each joy and sorrow, every aspiration and success were a constant forward march towards that ideal of perfection, which attracted him from childhood.

During the last three centuries a multitude of biographies of S. Aloysius have appeared; but they are all more or less drawn from the same source, and have lost some of the clearness and purity of the fountain head. This source is the classical life by Father Virgil Cepari of the Society of Jesus. It is impossible to find in any other biographer of S. Aloysius the qualities which we meet with in Cepari.

He was a contemporary of the Saint, an ocular witness of most of the facts he narrates; he was his fellow-student and lived with him for several years, during which he met him every day and was honoured with his most entire confidence. And what Cepari himself had not seen and heard, he learned from the lips of those who had witnessed all

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that he narrates, the mother and brother of S. Aloysius, his tutors, servants, his relatives and acquaintances, his masters, superiors in religion, his confessor. Cepari visited every place, except those in Spain, where the Saint had stayed for any length of time, and took down on the spot the most exact information, as can be learnt from the statements of the sworn witnesses. No other writer of the life of S. Aloysius has done the same.

But to write the life of a Saint as it should be written, it is not everything even to have been an eye-witness. The Saints were often led by the Holy Spirit into a mystic darkness; and there is accordingly in their lives much that is not only extraordinary, but puzzling and incomprehensible. To be able to pierce that obscurity the biographer requires a special light, a great experience of the interior life both in himself and in others. He should have a profound acquaintance with the unusual paths along which God is pleased to conduct His Saints. For lack of this the writer may be wanting in clearness; many things will appear in a false light; and the whole life may be painted in unfavourable colours.

Cepari's position as a solid theologian and writer on spiritual subjects is attested by all the authors of his Order who have spoken of him. To cite but one — Patrignani, *Menologio di pie memorie di alcuni Religiosi della C. di G.*, Venice, Nicholas Pezzano, 1730, p. 101. His mystical work on the *Presence of God* is the most eloquent witness to his wonderful union with God. The Venerable Cardinal Bellarmine esteemed it so highly that he might almost be said to have died with it in his hands. But apart from the testimony of that book, it is enough to recollect that, while Cepari was Rector of the College of the Society at Florence, he was the extraordinary confessor and director of S. Mary Magdalen de' Pazzi, and so had permission to see the Saint whenever she wished. More than this, we have her sworn depositions in the process of her Canonization which were approved in the reports of the Rota, and her testimonials to his direction.

It happened that one evening, the vigil of Corpus Christi, 1600, Cepari, then her confessor, was giving a domestic exhortation to his religious brethren. At that very time S. Mary Magdalen de' Pazzi summoned Sister Mary Magdalen Berti, who was a penitent of F. Cepari before her entry into religion, and asked her: "What do you think Father Rector is doing now?" "No doubt," was the reply, "he is saying his prayers." The Saint rejoined, "The Father Rector is now talking to his community, saying this and that thing and I see that the Holy Ghost is suggesting to him every word he utters." The fact that Cepari was so engaged proved to be perfectly correct. Without insisting too much on this occurrence, it emphasises at all events how great was F. Cepari's union with God.

In this respect, the biography of S. Aloysius by Cepari gives the reader a guarantee not to be found elsewhere. For the author is not merely an eyewitness, but he speaks with a knowledge not to be equalled when he treats of the extraordinary side of the Saint's life. The style of the writer is singularly simple and clear. He leaves the facts to speak for themselves. And if here and there he adds some observation

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of his own, it is merely to forestall an enquiry of the reader, and to help him to a more thorough knowledge of the facts.

The numberless translations of Cepari's work are a witness to its merits. The only complete English translation is that of 1637, published at Paris, of which an abridgment was published by Richardson of Derby. No attempt accordingly has been made to write a new life of the Saint for the Tercentenary, but new translations have been made of this master-piece of Cepari into German, French, Spanish and English, besides a new edition in Italian, the language employed by Cepari.

The text chosen for this work is that of the *editio princeps* of 1606, (published at Rome by Zannetti) and this for several reasons. It is the earliest biography of the Saint, and that a very complete one. This can be seen by comparing it with the Acts of the process of Canonization, for hardly a fact is to be found in them which has not been put under contribution by our author.

Then too this first edition has an intimate connexion with the life of S. Aloysius. It was already written in part while the Saint was still alive, and in the very house — the Roman College — where he was living; and it was finished with the help of the depositions of all who had known him.

Again, this biography was offered by the author to the worthy brother of the Saint, Francis di Gonzaga, prince of Castiglione and by him to Pope Paul V., circumstances which give the edition a special sanction and value.

More than this, it possesses a peculiar authenticity. We do not allude merely to the approbation of both the Vicegerent of Rome and of the Master of the Sacred Palace. In the first instance, five members of different religious orders examined the work. They compared it with the Acts of the process, which the Patriarch of Venice and a number of other Archbishops and Bishops had introduced before their tribunals. All the examiners deposed on oath that down to the very minutest details, the work corresponded exactly with the truth, and with the evidence brought forward in the process.

Moreover Father Acquaviva, then General of the Society, together with a number of other theologians submitted the book to a most minute scrutiny. Not only was it approved by them but it called forth from the General, who had admitted the Saint into the Society, a striking testimony to the virtues and sanctity of S. Aloysius.

Paul V. then instituted a commission of Cardinals who were to examine the life with all possible rigour, so, as the acts state, *to give it for all future time the highest possible mark of authenticity.*

Among the members of this Commission were the Dominican Cardinal, Jerome Bernerio, who in Rome went by the name of *il Cardinale integerrimo*, or the just, Cardinal Robert Bellarmine, and Cardinal Jerome Pamfili, the Pope's Vicar, who afterwards became Innocent X. The remainder were select theologians and canonists. They studied the work and gave their report in a public Consistory, bestowing on the book praise of the most flattering kind, with the fullest possible approval.

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Paul V. on the strength of this report, allowed the work to be printed "motu proprio et ex certâ scientiâ nostrâ", as he says in his Brief of October 19, 1605. Thanks also to this Life, the Pope in the same document gave to Aloysius the title of Blessed.

Cepari published at Piacenza in 1630 a second edition. It has not been accepted as the text, first because it does not give the double dedication of Cepari to Francis di Gonzaga or of that prince to the Pope; and secondly, as regards the first and second parts of the work, they are, with the exception of some slight changes of names, simple copies of the first edition. What additional matter they contain can easily be supplied in the notes.

The third part, which treats of the miracles and the spread of the *cultus* of the Saint, and the acts which have reference to it, although more complete than the former edition, is still altogether insufficient. It has therefore been thought best to reproduce the first edition, and to complete it by an appendix.

The *Acta Sanctorum* of the Bollandists, June, Vol. iv, compiled by Conrad Janning, Antwerp, 1707, and the acts of the process have been of the greatest value. The division into chapters, which Cepari made in his second edition, is made use of in this volume, but the original divisions of the first edition are marked in Roman numerals; and whenever Cepari speaks of Aloysius as Blessed, the title of Saint has been substituted.

To increase the historical value of this biography, notes have been added where explanations were needed, and every effort has been made to procure, when possible, photographs and engravings of the various persons, places and things which have reference to the life. Several unpublished letters also have been obtained.

Best thanks are due to MM. Benziger for the admirable reproductions of these illustrations.

A genealogical table of the house of Gonzaga and of the entire family of Gonzagas of Castiglione has been given. This portion owes much to MSS. of the Gonzaga Archives of Mantua, the work of Volta, *Compendio cronologico della storia di Mantova*, T. I. 1807. T. II. 1827. T. III. 1837, and to Litta (Il Conte Pompeo). *Le famiglie celebri Italiani*, Vol IV. Luciano Basadonna. Ed.: *Topographia delle Famiglie Celebri*. 1835.

In conclusion we beg to express our most sincere thanks to all who have aided us in our labours by obtaining for us photographs, engravings and facts of any kind. And we desire specially to single out among many il Cavaliere Stefano Davari, the head archivist of the Gonzaga Archives, Mantua; Signor Carlo Giammattei Cosci, the distinguished archaeologist of Florence; and the Reverend Fathers Locatelli, Van Meurs, Molinari, and Castellani, S. J. May S. Aloysius, in whose honour all this trouble has been taken, recompense their obliging kindness by his powerful intercession!

Frederick Schroeder S. J.

Rome, January 14, 1891.



Dedication

by

the brother of S. Aloysius to Pope Paul V.

Most Holy Father.

The Blessed Aloysius Gonzaga, whose unworthy younger brother I am, is so glorious by the holy life he led on earth, and by the many miracles worked after his death, that both in Italy and abroad he is widely revered and honoured by pictures and statues. And just as families are wont to preserve the portraits of their ancestors of honoured memory, I had thought to preserve in my own house as a holy and honoured memorial of B. Aloysius Gonzaga, for my own good and for that of my friends and successors, the accompanying life, a picture, not of his body, but of his soul. For the

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soul is much more admirable than the body, because it is the reason why the body is to be admired, and is all the more meritorious as it is the source of all merit. But Pope Clement VIII. of holy memory urged me to publish this Life, for he well remembered the holiness of the life and death of the Blessed Aloysius and knew the wide-spread fame of his miracles. I therefore changed my mind and determined to bring it out for the use of the public.

I could not, however, carry out my intention during the life of his late Holiness, because just at that time I was obliged to leave this Court for Germany, as I was summoned by my Sovereign, the Emperor; and in the mean time Pope Clement died. Now that your Holiness has succeeded him amidst universal applause, you have deigned to approve of my determination. And further, after the report presented to you in the Sacred Consistory upon the exemplary and holy life of Aloysius, by the Cardinals chosen for that purpose, you have been pleased in the Brief addressed recently to me to honour him with the title of Blessed. I beg therefore most humbly to present the Life to your Holiness, not only with an account of the miracles which had taken place up to that time, but with a further record of those which have been performed up to the present date.

The citizens of Heaven receive eternal honours here on this earth from the supreme court and consistory of your Holiness, before whose tribunal the Canonization of the Blessed Aloysius is now pending. Your Holiness may see from this book, how much he merits these honours and what solid ground there is for granting them.

May your Holiness be pleased to accept this, as your kindness has promised me, and deign as soon as possible graciously to hear, not only all the members of the house of Gonzaga and its subjects, but the many Christian Princes who earnestly implore the said Canonization, for their own consolation as well as for that of their people,

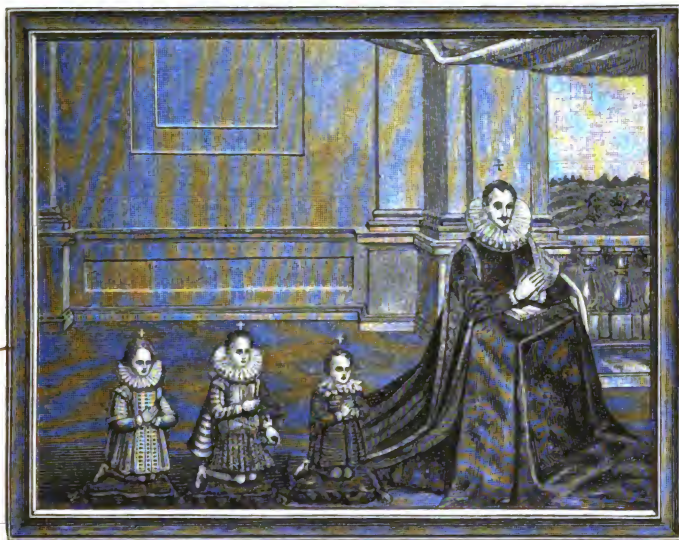
Whilst I kiss the feet of your Holiness, I conclude by begging your Blessing.

Your Holiness'

most humble and devoted servant,

Francis Gonzaga

Prince of the Empire and Marquis of Castiglione.



Francis Gonzaga, Prince of Castiglione, brother of S. Aloysius, with his three little sons.

From an oil painting in the former Church of the Capuchins Santa Maria della Noce at Castiglione delle Stiviere.

The Author's Dedication to the brother of S. Aloysius Gonzaga.

To the most illustrious and excellent

Signor

Don Francis Gonzaga,

Prince of the Empire,

Marquis of Castiglione and of Medole etc.

Chamberlain, Privy Councillor and Ambassador of his Imperial Majesty
to his Holiness Pope Paul V.

Most Illustrious and excellent Prince.

The Blessed Aloysius, the eldest brother of your Excellence, from his very childhood applied himself in such a manner to Christian devotion and piety, that when about seventeen or eighteen years old he renounced his State in favour of the Marquis Rodolph, his brother, and entered the Society of Jesus. There he soon became specially remarkable for the sanctity of

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his life, and was esteemed by all as holy, as God since his death has shown him to have been by miracles worked through his intercession. Because he was judged worthy to be numbered amongst those, whose lives are written for the common instruction of the faithful, my superiors appointed me to write this his Life.

And now that I have, by the grace of God, finished it, I send it, such as it is to your Excellency, begging you to let me know if you approve of its publication. Because, although I am of opinion that it would tend to the honour of God, I am, nevertheless, unwilling to publish it without the permission of your Excellency. To you I present and give it. And this is only as it should be, not merely because you are so closely related to one another, and because this Blessed youth regarded you with special love, but even more because your Excellency strives to resemble him in goodness and virtue. With reason then did his Lordship the Bishop of Brescia on one occasion say that he had no cause for much anxiety as regards that part of his diocese which is subject to your Excellency, because both you and your most excellent wife, Princess Bibiana Pernstein, had by the excellent example of your lives, and by your religious government, introduced so much goodness and virtue amongst your vassals, that he could not have done more himself.

May your Excellency then accept this my humble gift which I offer to you with a confidence as great as the esteem with which I reverence you is profound. It is consoling to see men of your high lineage strive, not only to be famous in this world by their valour in war, and by the extent of their territories, but also to be glorious in Heaven by their virtue and holiness.

Your Excellency's

Most humble and devoted servant,

A handwritten signature in cursive script, reading "Virgilio Caporali". The signature is written in dark ink and is positioned centrally below the text "Most humble and devoted servant,".

of the Society of Jesus.



Father Virgil Cepari S. J.

After an oil painting on kopper in the College of the "Virgins of Jesus" at Castiglione.

The Author to the pious Reader.

N anyone who reads the histories and lives of the Saints, who have flourished in the Catholic Church from time to time, will find that Divine Providence as a rule never sends a Saint whose life is a great example to others, without at the same time providing that some one who knew him, should be inspired to write his life and actions. And this, in order that at his death, his fame may not die, but may be made known throughout the whole Church, and may be preserved throughout future ages, for the benefit and instruction of posterity.

For the lives of the Saints are models of holy life, and they show the straight way to Heaven, much more efficaciously than books or words can do. The lives of the ancient Saints, perfect as they were, yet belong to times very remote from our own. They have not that living force to move us, which they should have, and in a certain manner seem rather to excite us to admiration than to imitation. It seems as if in the course of time they had lost their power and supernatural efficacy, so that we often hear it said that it is impossible to attain to that degree of sanctity now, which they so happily attained in former ages. Therefore, God by a particular providence, causes new plants to spring up in

the garden of Holy Church and new Saints to blossom forth, who lead us along the direct road to Heaven, and prove to us that the hand of God is not shortened, and that it is possible now as always, to serve God with sanctity and perfection.

One of these in our own times is the saintly young man, Aloysius Gonzaga, a religious of the Society of Jesus. In the short space of twenty three years and three months during which he lived, he gave forth so great an odour of sanctity, and such was his advance in perfection, that all who knew him were astonished, and many were moved to imitate his example. That those who did not know him, might not be deprived of the fruit which is to be drawn from his holy actions, Divine Providence, according to its custom, moved the hearts of several persons to note and write down what they knew of his holy life.

Merely alluding to the fact that Father Nicolas Orlandini, where he speaks, in the annals of the Society of Jesus, of the novices in Rome, in the year 1585, describes briefly his vocation to religion, and that the author of the Life of Eleanor of Austria, Duchess of Mantua, twice touches incidentally, with great praise, on his vocation and holy death, we may mention that the first who wrote expressly upon the virtues of S. Aloysius, was Father Jerome Piatti (Platus), author of the work, *De Cardinalatu ad Fratrem*, and also of *De bono statu Religiosi*. He was a man of rare talents and natural gifts, and in particular possessed eminent judgment and prudence, and remarkable piety and religious Spirit. He had the charge of the novices who came to the Gesù in Rome to serve Mass; and when S. Aloysius as a novice went there, he made him recount his life and vocation, and the favours God had bestowed on him in the world. These graces and favours seemed to the Father so rare and so extraordinary, that when the young man had gone away, he wrote them down briefly.

After him, I was the first who wrote his life at length, whilst the young man was still living in Rome. At that time I was in the same college with him and often talked very intimately with him; for I remarked that his words and actions moved to devotion all who observed them; just as the lives of the Saints touch all, who read them with good dispositions and in order to profit by them. I thought that his holy example would have the same effect on secular persons, when it became known to them. Accordingly I was moved, as I believe, by God, and out of a desire to give pleasure to many others, to determine to write his life. I confided my intention to Father Jerome Piatti, and he not only approved of it, but to stimulate me the more to the work, he gave me what he had written, and which up to that time he had kept secret. With the help of this, and other things, partly noted by myself and partly related by others, I wrote the Saint's Life about two years before his death; although I mentioned it then but to few, for fear it should reach his ears. After S. Aloysius' death I was urged by Father Bellarmine, now a Cardinal, who had read it with great delight, to add to it the last two years which were wanting. But as I was then engaged with something else, I gave it to Father Antony Valtrino, who had come from Sicily to write the annals of the Society, so that he might finish it or make what use of it he pleased. He had not known S. Aloysius, but he found so great

an idea of his sanctity throughout the Roman College, that he would not wait to describe these things in the *Annals*, but composed a separate life, which was the second in circulation. As the things on which we had based our narrative had mostly been drawn with holy stratagem from the mouth of the young man himself, who through his humility had but half told them, had diminished, and in part concealed them, we were anxious to get clearer light, and fuller information as to times, places, and persons. We procured various accounts from Mantua, Castiglione and other towns, and material grew so both in quality and quantity, that we thought it necessary to begin a fresh, and rearrange the whole life.

The Father died without doing any more, and the Very Reverend Father Claud Acquaviva, General of the Society, anxious that the exemplary life of so holy a young man should be brought to light, ordered me to give my mind to it anew, and to compose a well arranged and complete life. I accepted the charge, as if from God; and, in order the better to find out the truth, I went first from Rome to Florence. There I spent several days in gathering minute information as to the whole life of S. Aloysius from Signor Peter Francis del Turco, Majordomo of Don John de' Medici, who was at the court of the Marquis Don Ferrante when S. Aloysius was born. He was placed in charge of the boy when he was quite little, and was his tutor and waited upon him for eighteen consecutive years, until he left him at the noviceship of the Society in Rome. As he had accompanied him on all his journeys and had been in continual attendance upon him, he was very fully acquainted with his whole life. From Florence I went to Lombardy, and when I arrived at Castiglione, the Marquisate of S. Aloysius, I stayed there several days, seeking information from the Marchioness, his mother, and from all who had known and served him in the world. To authenticate matters more fully, I had two complete processes drawn up, on his life and virtues, with the consent of the Bishop. I also received documents about the saint from France and Spain, and examinations and authentic processes drawn up with all the requisite formalities in various places in Poland, and in Italy before the ecclesiastical tribunals of the Patriarch of Venice, of the archbishops of Naples, Milan, Florence, Bologna, Sienna, and Turin, and of the bishops of Mantua, Padua, Vicenza, Brescia, Forli, Modena, Reggio, Parma, Piacenza, Mondovi, Ancona, Recanati, and Tivoli. I have also visited in person, several times, all the cities and places in Lombardy where I thought I could gain accurate knowledge of events. Finally I decided to write the life in Brescia, as it is near to Castiglione, whence I could get a quick answer to any doubts which might arise.

It is from these processes and documents that I have drawn this life, and I assert that I have said nothing with regard to the virtues of this holy servant of God, which cannot be proved by sworn witnesses, who are worthy of entire credit; as in fact the religious who have compared the life with the processes bear witness to. The interior virtues of S. Aloysius, for the most part, are taken from Cardinal Bellarmine, from the MS. of Father Jerome Piatti, from the examinations of his different superiors and confessors, and from others who have had intimate relations and dealings with him. The external matters, which happened when he was in the world, I gathered at Mantua from the Bishop of Mantua,

Francis Gonzaga, by word of mouth and by a document written by his own hand and attested on oath; from Signor Prosper Gonzaga, his god-father, who afterwards knew him very intimately, and who gave me much information on many particulars; from the Marchioness, his mother; from his tutor, attendants, and servants, who have always waited upon him from his childhood, and who accompanied him in the journey he took to various places. All these things have been deposed to juridically.

It seemed advisable to mention these facts, not to show my own diligence, but merely to assure my readers of the truth of what I ask them to believe; and this is the duty of writers of history. I have written in Italian for the good of men and women alike, and not for students only. The style is simple and familiar, without tricks or flowers of rhetoric. The narrative of the events is not divided according to subjects, but follows the order of the Saint's life, and the places where he dwelt. Thus it is easy to learn in which place and at what age he did any particular thing. This plan gives great satisfaction to many, although it necessitates the repetition of actions which are of constant occurrence. The life is divided into three parts. The first contains the life of S. Aloysius in the world up to his entrance into religion. The second, his religious life to his death. The third, those things which occurred with regard to him after his blessed death. Some may think I should not have entered into certain minute details which I propose to mention in the second part. But I am writing for the good of religious and devout persons, and the life is that of a religious man and not of some great captain or prince. It describes moral actions for our imitation. And as these are often varied by slight circumstances, I shall mention those details, because they cause his exquisite sanctity and perfection to shine forth all the more brilliantly. In this I follow the example of many writers of the lives of Saints, and I have also the approval of learned persons of great authority. For, although each of those things in itself may appear trifling, yet the constant and perpetual fulfilment of them, with such exactitude as he performed them, will be proof of habitual perfection to those who understand such matters. I have mentioned this subject so that no one may think these things have been written by chance.

May the errors in this life be attributed to myself; and of whatever is well done may the glory be given to God. May He give us grace to imitate the example of this young Saint, and to attain through his intercession that blessed end which we believe he is enjoying in Heaven in such great glory.

And thou, holy and Blessed Aloysius, who in the happy abodes of Paradise, receivest now the reward of thy labours, and in that living mirror of the Divine Essence seest my imperfections, pardon me for having dared with my unworthy pen to write of thy heroic virtues. Remember that affectionate charity which thou didst show to me, whilst thou wast yet on earth, and implore for me of our common Lord the grace to live religiously and to labour holily, so that favoured by thy help and thy protection, I may one day, when God pleases, come to enjoy, in thy company, happiness eternal.

Testimony

given by four Reverend Fathers in Brescia concerning S. Aloysius,
and this his life, after having seen and compared it with the
Processes.

The Father Vicar of the Inquisition, of the Order of S. Dominic.



Brother Silvester Ugolotti, Doctor in Theology of the Order of Friar Preachers and Vicar General of the Holy Office of the Inquisition in the City and Diocese of Brescia, by these presents declare, and affirm on oath that I have read the Life of the Blessed Prince Don Aloysius Gonzaga, Marquis of Castiglione, and a Religious of the holy Society of Jesus, written by the Very Rev. Father Virgil Cepari, Theologian and Preacher in the same Society, that I have compared it with the Processes, from which it is drawn, and I have found that all that is said of the virtue and holiness of this blessed youth is borne out by sworn evidence, and by the authentic Processes made before the Ecclesiastical Tribunals, Patriarchal, Archiepiscopal, and Episcopal, of many cities. And further, I believe that not only is all that is related in this history, but many other facts, most true; because, having known and had dealings with this Blessed Prince in his childhood, I know that, from his earliest years, he was held by everyone to be a saint, and was praised for his angelic life and behaviour; and of all this I could give many examples.

In this Life I find nothing contrary to Faith and Morals; on the contrary it is written with prudence, and in a religious spirit. It is full of holy examples, and I think it will be a source of great spiritual benefit, not only to members of religious orders, but also to those living in the world, and to Princes and Noblemen, to all of whom this Blessed Father has been a guide and an example. In testimony of the truth, I have written these presents, and subscribed them with my hand in our convent of S. Dominic at Brescia on the 23rd of November 1604.

I, Brother Silvester, the above named,
affirm on oath as above.

The Father Lector of the Benedictine Monks of Mount Cassino.

In Dom Paul Cattaneo, monk of the Order of S. Benedict, in the Congregation of Monte Cassino, otherwise of S. Justina of Padua, Professor of Philosophy and of Cases of conscience in the Monastery of SS. Faustin and Jovita in the city of Brescia, do affirm on oath, that I have read the Life of the Blessed Prince Aloysius Gonzaga, Marquis of Castiglione, who was afterwards a Religious of the Society of Jesus, written by the Very Reverend Father Virgil Cepari, a theologian and preacher of the same Society, and I have also compared it with all the Processes, and authentic writings, from which it has been taken, and have seen that all that is said is proved by the sworn evidence of witnesses worthy of confidence. Not only is there in this Life nothing contrary to our holy Faith and to morals, but it abounds in holy examples, and is most worthy to be printed for the general good of the faithful. The great emotion and benefit it has caused in me give me reason to believe, that it will do the same with all who read it, and I myself can affirm, having known him in the world many years before he entered Religion, that he was commonly held and reputed to be a holy youth, and many of his actions were spoken of with wonder as those of a saint. At his departure to enter Religion the whole of his Marquisate mourned for him with tears, feeling the loss of such a Master.

In attestation of this I have executed the present writing, and subscribed it with my hand in the Monastery of S. Faustin, on the 22nd November 1604.

I, Dom Paul, the above mentioned, affirm on oath
what I have stated.

The Father Provincial of the Capuchins.

The holy life, adorned with every virtue and merit, of the Blessed Prince, Don Aloysius Gonzaga, Marquis of Castiglione and Religious of the holy Society of Jesus, written here below by the Very Reverend Father Virgil Cepari, Doctor of Theology and Preacher of the same Society, drawn with much diligence from the sworn evidence and from the authentic Processes, as I have found by a careful comparison, of the truth of which I make oath, deserves, in every way, to be published for the glory of God, Who shows himself so wonderfully in his saints, as an example for christian princes, and for the edification of religious, and of all the faithful. This glorious Prince may be said to have been born a saint. He lived and died so holily, and so great were the gifts and the graces he received from God during his life, that it seems to me one can say

of him three things of special note. First, Adam does not appear to have sinned in him, as Alexander (Hales) said once of his pupil S. Bonaventure, such was his state of innocence, far from every suspicion of sin. Secondly, in all his actions he was more like an angel than a man, such mastery in him had the spirit over the flesh, the mind over the senses. Thirdly, in him is verified in a singular manner that saying of the Wise Man, *Consummatus in brevi explevit tempora multa*: since in the short space of time, which he passed in this mortal life, he by himself acquired that, which many saints in community with difficulty can in many years acquire, and arrived at so high a pitch of perfection, to which so many others can never arrive. If the voice of the people is, as is said, the voice of God; then, as this Blessed Prince is held to be a saint by common consent, and is declared to be one by the unanimous voice of all, by Princes, Prelates, by his confessors, masters, rectors, by his relations and his dependents, one must admit that he was most holy, and that he merits, as in heaven so also on earth to be numbered amongst the saints. And may he deign to be my intercessor and advocate with the Divine Majesty.

From our convent of SS. Peter and Marcellinus in Brescia on the 22nd of November 1604.

I, Brother John Francis of Brescia, Provincial of the Capuchin Friars of the Province of Brescia, preacher and professor of theology, have written and subscribed the above with my own hand, and I ratify it by oath.

The Father Rector of the Society of Jesus.

In John Baptist Peruschi, a Roman, Rector of the College of the Society of Jesus in Brescia, owing to the fact that the Very Rev. Father Virgil Cepari has written the life of our Blessed Brother Aloysius Gonzaga of the same Society in this College of Brescia, have compared the said Life by the said Father with the Processes and authentic documents, from which with great diligence it has been drawn, and I declare on oath that all related therein is to be found in the authentic Processes and in the depositions of sworn witnesses, and I myself am a witness that this Father of our Society has visited various cities of Lombardy to obtain the said documents so as to write an authentic history. And all the more readily do I subscribe my name, as I have known and had familiar relations with the B. Aloysius, both when a secular and a Religious of our Society, in Milan and in Rome; and I have been a witness of many of the virtues narrated in his life; and known many proofs of his holiness, which the same Father describes in his Life.

I know too that he was held to be a saint by all who were intimate with him and had dealings with him; and, since his death the fame of his sanctity has gone on increasing, and in many places in Lombardy,

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where I have now resided many years, it is so great that it seems impossible that it should increase any more.

In attestation of the truth, I have written these presents and subscribed them with my own hand. In my College of Brescia on the 20th of November 1604.

I, the above-named John Baptist Peruschi,
affirm on oath as above.

The signatures above given were sworn to before two witnesses, and acknowledged by a Notary of the Bishop of Brescia's Court, in a document attesting to them and drawn up on this subject.





Father Claudius Aquaviva, General of the Society of Jesus.
After an oil painting in the Gregorian University at Rome.

Claud Acquaviva, General of the Society of Jesus.

We grant permission for this Life of the B. Aloysius Gonzaga of our Society, divided into three parts, and written by F. Virgil Cepari, Theologian of the same Society, revised and approved by us, and by many other of our Father Theologians, to be printed, if it seems good to the Very Rev. Father Master of the Sacred Palace, because we hope that it may be a source of great spiritual aid to those who may read it, both Religious and seculars. And we grant this all the more readily as, by certain information and our own experience, we know that this holy and blessed youth was most perfect and exemplary in every virtue. Not only did he live in the world with great edification to all, but, from the time that he was received by us into the Society, he was always a pattern of perfect sanctity, and commonly regarded as such by all those who knew and associated with him during the few years that he lived amongst us. In these few years we discovered that Our Lord God delighted much in this soul, and that he had enriched it with remarkable supernatural gifts, from which sprang the holy actions and the angelic virtues of his exterior life. So he lived, and persevered always till death, when he passed from earth to Heaven; where, on solid grounds, we believe that this holy soul entered immediately into the enjoyment of eternal glory, there to intercede for us before God. And of all this we gladly make this declaration, to give testimony of the truth, for the glory of Our Lord the Giver of all sanctity, to whom be praise and honour for ever.

Rome, the 14th of July, 1605.

Claudius Aquaviva

In accordance with the Decrees of Urban VIII. of the 13th March, 1625, and of the 5th June, 1631, as also according to the Decrees of the holy Congregation of Rites, we declare, that for all the wonderful occurrences, revelations, and graces mentioned in this Book, we claim merely human authority, unless they have received the express approbation of the Church.

THE LIFE OF S. ALOYSIUS GONZAGA.

PART THE FIRST.



The Fortress and the Castle of Castiglione delle Stiviere in the time of S. Aloysius.

† Chamber where he was born.

After an old oil painting which is in the possession of Louis Ballerini at Castiglione. (Sec P. I, ch. 1 and note 4.)

CHAPTER I.

I.

His Ancestry and Birth.

1568.

Saint Aloysius Gonzaga, whose life and actions I have undertaken to write, was the eldest son of Don Ferrante Gonzaga, prince of the Holy Roman Empire and Marquis of Castiglione delle Stiviere¹ in Lombardy and of his lady Martha Tana Santena of Chieri in Piedmont. The Marquis was third cousin to William Duke of Mantua² and of the same stock. The Marquisate which he held lay between Verona, Mantua and Brescia, not far from the Lago di Garda, and had descended to him from his ancestors. The Marchioness was a member of an illustrious Piedmontese family. She was the daughter of Signor Balthasar Tana dei Baroni di Santena and of Anne de la Rovere of the ancient lords of that name, and first cousin to Cardinal Jerome della Rovere, Archbishop of Turin.³

The Saint's parents were betrothed and married in Spain, as both the Marquis Don Ferrante and Donna Martha were

attached to the Court of Philip II. The lady was the favourite and confidential maid of honour to Isabel de Valois, the Queen of Philip, and daughter of Henry II. of France. By this means the Marquis came to know the noble qualities and rare gifts of the lady and was most anxious to marry her. When after mature consideration he came to this resolution, he took means that his wishes should come to the ears of the Sovereigns.

It met with their approval and a handsome dowry and valuable presents were given by the Queen to the bride as signs of her affection towards her. The marriage was celebrated at Court, and it was accompanied by many incidents of so holy a character, as clearly proved what fruit might be expected from such a union. For when Donna Martha first learned from the Queen that the marriage was being spoken of, she caused a number of Masses to be said, in honour of the Blessed Trinity, of the Holy Ghost, of the Passion, of Our Lady, of the Angels, and others to obtain from God that all should be for the best. Then again the reply to the letters which had been written to Italy, to obtain the sanction of their parents to the marriage, arrived at Court just as all were engaged in fulfilling the conditions of a Jubilee which had been granted by Rome. When these pious practices came to a close, on the feast of the Nativity of S. John the Baptist, the Marquis and Donna Martha went to Communion and afterwards signed the agreement for the marriage. On that same day the lady, as she herself told me, made a firm resolution to do all in her power to advance in the practices of a devout life. And as the Queen was expecting her confinement, she was unwilling to deprive herself at the time of one in whom she placed such confidence and whom she had brought with her from France.

She accordingly ordered the marriage to be deferred until her child was born. And when the day appointed by the Queen arrived, there chanced to be another Jubilee or Plenary Indulgence, to obtain which the bride and bridegroom again went to confession and Communion, and were married as befitted good Catholics in the grace of God. It is worthy also of remark that this was the first wedding celebrated in the country according to the orders and with the solemnities prescribed by the Council of Trent, the observances of which were just then introduced into the Spanish Dominions.



Ludovic III, Marquis of Mantua and his wife Barbara of Brandenburg, Ancestors of St. Aloysius Gonzaga.
From a fresco by Andrew Mantegna in the «Camera degli Sposi» in the ancient Castle at Mantua. (See Part. I, Note 3.)

After the marriage, the Marquis had permission from the King and Queen to return to his Marquisate in Italy, and to take his wife with him. Before leaving, the King named him his Chamberlain or honorary lord in waiting, and granted him during his lifetime and that of his son certain large pensions in the Kingdom of Naples and the Duchy of Milan. Shortly afterwards he was made Captain of the King's men-at-arms, a dignity to be found among the highest nobility of Italy.

On reaching Castiglione, the Marchioness, now that she found herself freed from the occupations and distractions of Court life, and with much more leisure and opportunity than before, devoted herself with yet greater earnestness to the practices of perfection, in accordance with the resolution she had taken in Spain. She felt herself especially inflamed with the desire to have a son, who would serve God in religious life. Under the influence of this wish she often and with great earnestness asked this grace from God. It would seem, as events proved, that her prayers were heard, for it was her first born who afterwards entered the Society of Jesus, in which he lived and died holily. Nor should it appear wonderful that so holy a son, desired for so holy an object, should have been obtained by his mother's prayers. For we read in the Scripture how graciously God grants petitions such as these; as it is written of Anna, the mother of the holy prophet Samuel, who when she was barren and asked God for a child, whom she might dedicate to His service, obtained at once what she asked. So too of S. Nicholas of Tolentino, who was besought for by his mother; of S. Francis di Paola who was obtained in answer to a vow of his parents, his mother like Sara being barren; of S. Andrew Corsini and many others in like way.

He then, as He put it into the heart of the Marchioness to ask this favour, was able graciously to grant it, and to choose for Himself the first fruits she bore. More than this, it would seem that God was pleased to take possession of S. Aloysius even before he left his mother's womb. For doubtless we must attribute it to divine providence that he was baptised before he was brought forth, and that the Blessed Virgin, Queen of Heaven, should by her protection aid the birth of him, who from a baby was so devout to her. For the lady used to tell that when her time was come, she was in such agony, that

she was at death's door, before the boy came into the world. And the Marquis summoned several medical men and entreated them that if they could not save the life of the child, they would at least save its soul and save the mother. But after they had employed different means and remedies to hasten the birth, at last they despaired of the life of both child and mother. When the lady heard this and saw that all human help had failed, she determined to have recourse to divine assistance, and especially



Don Ferrante, Marquis of Castiglione and Prince of the Holy Roman Empire, Father of S. Aloysius.

After an oil painting in the Chapter house of the Church of SS. Nazarius and Celsus at Castiglione. (See P. I, ch. 1.)

to the most Blessed Virgin the Mother of Mercy. She sent for the Marquis, and with his permission she vowed to go to the holy house of Loreto, if she escaped death, and to take her child with her should it survive. When the vow was made, all danger passed away, and shortly afterwards the boy was born. As the doctors persisted in declaring that it was impossible that the child should live, and the Marquis was urgent that its soul should be saved, a skilful midwife as soon as

possible baptised the babe, even before the delivery was complete. Thus through the intercession of the Blessed Virgin the life of both mother and son were saved, and the infant was born again in grace and to God, before it was born to the world. This singular favour of God must be attributed to His wish that He should possess the child from its mother's womb. In this respect he resembled B. Matilda. For God revealed to her, as we read in her life, that at His wish in danger of a



Donna Martha Marchioness of Castiglione born Tana, Baroness of Santena,
Mother of S. Aloysius.

After an oil painting in the Chapter house of the Church of SS. Nazarius and
Celsus at Castiglione. (See P. I, ch. 1 and note 3.)

like kind, her baptism had been hastened, so that her soul might at once be dedicated as a temple to God and He might dwell in it from her very birth, and forestall her by His grace.

S. Aloysius was born in the Castle of Castiglione,⁴ the chief place of his father's Marquisate, which has now become a principality, and is in the diocese of Brescia. This took place in the Pontificate of S. Pius V., in the year 1568, on March 9th, Tuesday at 23³/₄ of the clock, Italian time, or just before

sundown. Immediately the child was born, the mother made the sign of the cross upon it and gave it her blessing. For a whole hour it lay so quiet without moving that one could scarcely tell whether it were alive or dead. Then as if awaking from a deep slumber, it gave a little cry, and was quiet again and did not cry any more as babies generally do. Perhaps this was a sign of his future meekness and the inborn sweetness of his disposition.

The solemnities of baptism were carried out with great pomp on the 20th of April, the same year, and on another Tuesday, in the Church of San Nazario,⁵ by Monsignor John Baptist Pastorio, parish priest of Castiglione. The child was called Aloysius⁶ because this was the name of its deceased grandfather on the father's side.⁷ The Godfather was William, Duke of Mantua, who sent Prospero Gonzaga, his Majordomo, and a cousin of his own and of the Marquis, to represent him, as is written down in the parochial register of the Church. In it I remarked, amongst other things, that all the baptisms up till then had been entered in Italian. In the entry about S. Aloysius, whether because of the dignity of the individual, or perchance by a special guidance of God, some Latin words follow it which I did not observe after any other, not even those of his brothers. The phrase seems to have been verified in his regard "May he be happy, loved by God, most good and most great, and may he ever live for the benefit of men." Doctor Rodolph Petruccini, who was present at the whole, adds that a student of the family of Rossi of Padua recited a fine oration in Italian.

CHAPTER II.

S. Aloysius' education, till he was seven.

1568 — 1575.



It is easy to imagine the care and pains bestowed on Aloysius' education even from his earliest years. These were the more needed, because as the eldest son, he was heir not only to the estates of the Marquis, his father, but also to those of his paternal uncles, Alphonsus, lord of Castel

Goffredo, and Horace, lord of Solferino. For as Horace had no children and Alphonsus only a daughter, they would be obliged to leave their Imperial fiefs to their nephew Aloysius. The Marchioness, pious lady that she was, was anxious that this her boy should from childhood be accustomed to practices of piety, and as soon as ever his tongue began to be loosed, she herself taught him to make the sign of the Cross, to say the holy names of Jesus and Mary, to recite the *Our Father* and *Hail Mary* and other prayers. She wished that those that were with him, and the servants should do the same. And he became so pious that from the brightness of that dawn, one could gather how great would be the glory of the mid-day. For the maid-servants in his mother's service, who had the duty of dressing and undressing her little son, bore witness that they saw in him from infancy very great devotion and fear of God.

Two very noteworthy actions among the rest are told of him; one that he showed great compassion to the poor, and whenever he saw them he wanted to give them alms; the other that when he began to be able to go about the house by himself, he often used to hide; and when they sought for him, he would be found in some out of the way place where he had gone to pray. They were much astonished at this and prophesied even then that he would be a Saint. Some deposed, and among them Camillus Maynardi, that when they took him, though he was then a mere baby, in their arms, they felt inwardly touched with devotion and they seemed to be carrying an angel from heaven.

The Marchioness took great delight in seeing her son grow so pious and devout; the Marquis, however, being himself a soldier and indeed holding high military posts under the King of Spain, had long determined that Aloysius should imitate his example and enter the army. So when the child was but four years old, he had miniature guns, mortars and other arms made for him, small enough for him to use even at that age. Shortly afterwards the Marquis was given by the King of Spain the command of 3,000 Italian infantry in the forthcoming expedition against Tunis.

He went to make the levy of troops at Casale Maggior,⁸ a place in the district of Cremona and the duchy of Milan, and was accompanied thither by Aloysius whom he had taken

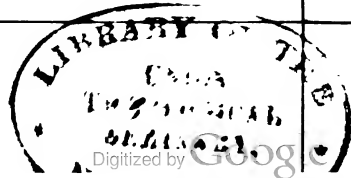
from his mother and his nurses although barely five years of age. At Casale, whenever a review was held, Don Ferrante would make the boy march at the head of the divisions, in a light suit of armour and shouldering a little pike. Great was the father's delight when he perceived the pleasure his son took in this exercise.

Aloysius stayed several months at Casale, and as a child of that tender age is easily influenced by those around him, the constant companionship of the troops soon induced him with a soldier's spirit, and he gave evident signs of his willingness to follow the career of arms, urged on him by his father's words and example. Several times it happened that, while handling arms and especially guns, he ran great danger of his life. But he was almost miraculously saved by Divine Providence, and preserved for a more perfect state of life. Once, in particular while firing off an arquebuss, he burnt all his face with the gunpowder. Another time in summer, while the Marquis was taking his mid-day siesta, and a number of the soldiers were asleep, he took some powder from the men's flasks, and all by himself, a wonderful thing for one so young, he loaded a small field piece, that was in the fort, and fired it. He was within a hair-breadth of being run over by the wheels of the gun carriage in its recoil. The Marquis was aroused by the report and feared that there was some disturbance or mutiny among the soldiers. He sent at once to enquire and when he learnt what had happened he wished to punish the boy. But the soldiers, pleased to see such daring in one so young, interposed in his behalf and obtained his pardon. Aloysius afterwards told these facts and others like them to show God's goodness towards him, in delivering him from so many dangers. He scrupled somewhat at having taken the gunpowder from the soldiers, though he consoled himself with the thought that, had he asked for it, they would willingly have given it to him.

When the Marquis left with the troops for Tunis, he sent Aloysius back to Castiglione. There the Saint led the sort of life he had learned at Casale. While among the soldiers he had often heard free and improper expressions, barrack talk, and these he began to use without knowing their meaning. This he told F. Jerome Piatti (Platus),⁹ when at his request, Aloysius

related to him all his life in the world. His tutor, Peter Francis del Turco,¹⁰ overheard him one day, and reproved him severely for this habit, and as the tutor himself asserted the Saint was never again known in all his life to utter a word that was not proper and decent. And if he heard anyone make use of such words, he either modestly cast his eyes to the ground, or turned them in another direction, pretending not to hear; or sometimes showed his displeasure. From this we may be sure that, had he known the meaning of what he said, he would never have used such words. The greatest fault that is found in the life of S. Aloysius were these words, spoken in childish ignorance. For when told that they were bad, and unfit for one in his rank and position, the Saint at once became so ashamed of them, as he himself afterwards relates, that he could not bring himself to repeat them even to his Confessor. Nay more, he regretted them all his life as though he had committed a grievous sin. As he had no worse fault to repent of, he used for his mortification and shame, when he became a religious, to relate this incident to some of his intimate friends to show that he had been bad from early childhood. And we may believe that God, by a singular providence, allowed this blot in him, who was afterwards to be enriched with so many supernatural gifts and virtues, that he might have a subject of humiliation, by seeing a fault, where, in fact, from want of age and of knowledge there was no fault, so that, as S. Gregory wrote of S. Benedict,¹¹ he might draw back his foot, which he had almost begun to plant in the world.

When S. Aloysius reached the age of seven, a period when philosophers and theologians are agreed that children ordinarily have the use of reason, and begin to be capable of virtue and of vice, he turned in such a way to God, and so dedicated and consecrated himself to the Divine Majesty, that he was wont to call it the time of his conversion. And so, when giving an account of his interior to the spiritual fathers, who were his directors and guides, he used to speak of this as one of the most remarkable favours he had received from the Divine Hands, that at the age of seven years he was converted from the world to God. And it is easy to gather with what heavenly grace he was forestalled and aided at the first dawn of reason, from this fact. Four fathers, who were



his directors and who had heard his confessions, some of which were general confessions, at different times, and in various places, both when he was in the world, and in religious life, deposed in writing, without any mutual concert, that throughout his whole life he never committed a mortal sin, or lost the grace which he had received in baptism.¹² Of these, one was Cardinal Bellarmine, who heard the last confession he made, shortly before his death.

This is all the more marvellous, because at the most impressionable age he did not live in cloisters or religious houses, where, far removed from occasions of sin, and with the examples of the holy lives of so many servants of God, it is so much more easy to keep the grace of God than in the world; but from his very childhood he began to be at Court. Besides being brought up in that of his father, he spent years in the Courts of the Grand Duke of Tuscany, of the Duke of Mantua, and of the King of Spain, and he had to meet princes and lords, and to deal with all sorts of men as occasion might present. And yet among the luxuries of his home and amidst the snares of Courts, he ever kept his robe of Baptism spotless and unsullied. Cardinal Bellarmine was speaking one day of the remarkable virtue of S. Aloysius, who was then living, in the presence of a number, of whom I was one. He said that Divine Providence always keeps some saints in the Church Militant who have been confirmed in holiness, and he added with good reason the following words: "And I, for my part, hold that our Aloysius Gonzaga is one of those who is so confirmed, for I know what passes in his soul." The Cardinal added to this beautiful declaration another fact, which will be deemed a still greater marvel to whoever understands what spiritual life is, and considers who it was that made the statement; and it was that S. Aloysius from the age of seven until his death always led a perfect life. What a marvellous privilege this is, I leave to the intelligence of my readers.

It would seem that God willed that the very devils should bear testimony to the holiness of the child and to the glory which was prepared for him in heaven. For a Franciscan Friar of the strict Observance was passing through Castiglione at that time, whom all held in great opinion of holiness. As he was resting at a house of his order, called Santa Maria, a

mile or so from Castiglione, a great crowd of people came to see him and to commend themselves to his prayers. And as it was rumoured that he worked miracles, several possessed persons were brought to him that they might be exorcised. The Friar went through the exorcisms in the church, in the presence of a number of people, some of whom were persons of position, among whom were S. Aloysius, then a boy, and

Jll. mus. D.

*Aloysius F. Jll. mi. D. D. FERDINANDI
Gonzaga MARCH. CAST. à ST. III. et
sacri IMP. principis, reg. et Jll. RE
D. D. MARTHE de Tana à Sanctana;
natus est die 9 hora xxiii cum trib. quartis,
mensis mart. 1568. baptizatus vero
die 20 apr. 1568. per Jo: baptistam pastorem,
archipresb. comp. Jll. mus. D. D.
GVLIELMVS Gonzaga Dux Mant. III. reg.
cuius officium suscepit Jll. D. prosper Gonzaga
ad hoc cum literis authenticis ab eo missus.
sit Felix, charusq. DEO TER OPT. TRIV. MAX.
et hominib. in æternum vivat.*

Certificate of the baptism of S. Aloysius.

From the parish archives of Castiglione. (See P. I, ch. 1.)

his younger brother. Suddenly the devils began to cry out pointing with the hand of the possessed to the Saint: "See that boy", they exclaimed, "he it is who will go to heaven, and will have great glory." These words were remarked and were talked of through all Castiglione; and there are people still living, who were there and deposed to the fact. And though we should not give faith to the devils, who are the fathers of lies, still sometimes they are forced by God

for their greater confusion to tell the truth. We have reason to believe that they told it in this case, for even then the holy boy was regarded as an angel in his life and behaviour. Every day he said, either alone or with others and always on his knees, the prayers called the *Daily Exercise*, the seven penitential Psalms, and the Office of our Lady, besides other devotions. If anyone wanted to put under his knees a cushion or anything else, he would not allow it, but delighted to kneel on the bare floor.

About this time Aloysius was attacked by quartan ague, which lasted for eighteen months, and tried him very severely, especially at the beginning, although it did not compel him to keep his bed. He bore it with the greatest patience and never would omit his Office of Our Lady, the Gradual Psalms, the seven Penitential Psalms, and his other ordinary prayers. If ever he was more than usually tired, he called some maidservant of his mother and made her help him to recite them. But he never could be persuaded to give them up altogether. Such were the first foundations which Aloysius had laid when seven years old; we cannot be surprised that he afterwards arrived at so great a height of perfection, as will be told in the course of his life.

CHAPTER III.

II.

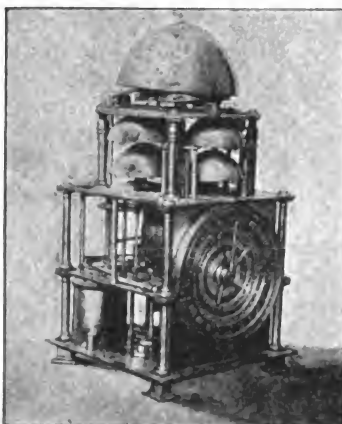
S. Aloysius is taken to Florence by his father. There he makes a vow of virginity and progresses greatly in the spiritual life.

1577.



fter the expedition to Tunis, the Marquis Don Ferrante stayed more than two years in the Court of Spain. On his return to his Marquisate, he found Aloysius no longer as inclined for a soldier's life as he had been when he had left him, but quite devout and sedate. Astonished as he was to see such sense and ripeness in the boy, he was equally delighted at the thought that he would prove an excellent ruler of his State. But the child now that he was eight years old, was making far different plans, and turning over in his mind thoughts of high

perfection, which he ventured to disclose one day to his mother. He had often heard her say that as God had given her several sons, she should be delighted to see one of them a religious. So when by themselves he said to her: "Mother, you told me you wished to have one of your sons a religious. I think God will do you that favour." And at another time when in her room he repeated what he had said, and added: "I think I shall be the one." The Marchioness showed that she did not want to hear of it, as he was the eldest son. However she took note of it, and began to believe



Clock, which was given by a Prince on the occasion of the birth of S. Aloysius, according to his Mother's assurance.

In the College of the "Virgins of Jesus" at Castiglione.

it, because she saw he was so given to piety. It is true, as he declared afterwards when he was a religious, that he made no resolution at the time, but continued as usual to live a pious life.

Meanwhile there were rumours through Italy of the plague. For this reason the Marquis, who was fearful of the contagion, determined to go and live with all his family at Monferrato. While there he was attacked by gout, and by the advice of medical men he resolved to go to the Baths of Lucca and to take his second son Rodolph, on account of

something that was the matter with him, and also Aloysius, with the idea of returning by Florence and leaving the two boys at the Court of the Grand Duke. This was partly to keep up the old friendship which he had formed with that prince at the Court of Spain, and partly because his sons would there learn Italian more readily. They set out then on their journey in the beginning of the summer of 1577, to the sorrow of the Marchioness, who was grieved to see her sons leave her at so young an age. The Marquis went straight to the Baths. When he had finished the course of waters, he proceeded to Florence, and on reaching the neighbourhood of the city and learning that a strict guard was kept at its gates against any who were suspected of the plague, he returned to the villa of one of his friends, Giacopo del Turco, near Fiesole.

The Marquis informed the Grand Duke of his intended visit. He received an immediate reply, and entered Florence, where he was received by his Highness in his palace with great signs of regard. Don Ferrante presented his sons, and the Sovereign was so gratified with them that he wanted absolutely to make them stay with him in his palace. But as the Marquis was anxious that they should devote themselves to study, he wished them not to be at the Court. The Grand Duke consented and assigned them a house in the *Via degli Angeli*.¹³ The Marquis before leaving appointed Signor Peter Francis del Turco as their tutor and Majordomo, who afterwards became Majordomo to Don Giovanni de' Medici, whose fidelity and prudence he had experienced for many years in his own service. For body servant he gave them Clement Ghisoni, afterwards Majordomo to the Prince of Castiglione; for professor of Latin and good manners an excellent priest, Julius Bresciani of Cremona, and other domestics befitting the rank of the two boys.¹⁴

Aloysius was fully nine years old when his father left him in Florence and he stayed there over two years, which he devoted to the study of Latin and Italian. On feast days he went to Court. Now and then at the outset he played at some innocent games, though as far as he was concerned he did not like them. Eleanor de' Medici, the Duchess of Mantua, tells that when her sister Mary, the future Queen of France, and herself, who were at the time quite little children, invited Aloysius to play with them in the garden, or in their

palace, he would say that he did not care to play, but would much rather have made little altars and have spent his time in pious things of that kind. At the very beginning of his arrival at Florence, S. Aloysius made great progress in the spiritual life, and for this reason he used to exalt Florence as the mother of his piety. He acquired especially such a devotion to Our Lady, the Blessed Virgin, that when he talked about her or meditated on the Mysteries of her life, he seemed to melt with holy tenderness. What helped much to this his devotion to her was the memorable picture in the Annunziata at Florence, and a little book on the Mysteries of the Rosary written by Father Gaspar Loarte S. J.¹⁶ While reading it one day he felt inflamed with the desire of doing something pleasing to Our Lady. Then the thought came to him that it would be most pleasing and acceptable to the most holy Queen of Heaven, if he offered and dedicated his virginity to her by vow, thus to imitate her purity as far as possible.

One day accordingly while praying in the Church of the Annunziata before the picture placed there in her honour, he made a vow to God of perpetual chastity. He kept this all through his life with such ideality and perfection, that we may well understand how pleasing this offering was to God, and in particular to the Blessed Virgin who took him under her protection. His confessors, especially Cardinal Bellarmine in his sworn evidence and Father Jerome Piatti in his work in Latin at greater length, declare that S. Aloysius in the whole of his life never had the least evil sting or any sensation, thought, or imagination, contrary to his vow. This so far transcends any human power that we can plainly see that it was an exceptional gift of God, through the intercession of His most holy. Mother. Whoever has read how S. Paul, whether he speaks in his own name, or in that of others, three separate times begged God to take away the sting of the flesh; how St. Jerome to conquer it used to beat his breast with a stone, when he was in the desert, for a long time together; how S. Benedict cast himself naked among the thorns, as S. Francis did in the snow; how S. Bernard used to go up to his neck in ponds of frozen water and remain there till all the painful effects of temptation had passed

away, these will know how highly this purity of soul is to be esteemed. Very few indeed have been the saints, who, by the favour of an extraordinary grace from heaven have attained so perfect and so entire an insensibility. And if some have attained to it, such a gift has been only obtained by many prayers and tears.

S. Gregory in his *Dialogues* tells of S. Equitius, the abbot, how when in his youth he felt himself molested with these evil inclinations, he obtained by means of long and continual prayer that God should send an angel (to free him entirely from every temptation and feeling as though he were no longer in the body. Cassian tells of Abbot Serenus that after he had obtained purity of heart and mind by severe fasts, prayers, and tears, and like efforts both night and day, he also received from an angel so perfect a gift of chastity of body, that neither awake or in his dreams when asleep had he ever any improper sensation. Nearer to our own times, the Angelic Doctor, S. Thomas, when he drove away his tempter with burning faggots, was girt by the hand of Angels and received this truly angelic favour.

This holy absence of bodily feeling, this purity of mind in S. Aloysius cannot be attributed to him because of any natural coldness and sluggishness, for he was full of life and spirit, activity and alertness, as all knew who were acquainted with him. We are obliged then to own that it was the result of an extraordinary grace from God, and a remarkable favour of the most blessed Virgin, towards whom he ever had a great reverence and filial affection and confidence. True it is that he cooperated in the preservation of this gift by the great care he ever had over his senses. So, though he felt no annoyance of this kind, still out of his great love for the virtue of purity, he put himself from that time on his guard, and he watched over himself and his senses with a constant and extraordinary diligence; and especially with regard to his eyes, which he kept in check in order that they might never transgress by looking at anything which could at all be a source of disquiet to him. This was one of the reasons why he ever passed through the streets with downcast eyes. But above all he disliked all his life long to have to talk or to deal with women. He fled their company to such a degree, that anyone who saw him

would have said he had an inborn antipathy to them. If by chance while he was at Castiglione his mother sent any of her ladies-in-waiting to take him a message, he came to the door so as not to let them in, and at once fixed his eyes on the ground and gave his answer without looking at them, and so sent them away. He did not even like talking with his mother



S. Aloysius at six years of age.

Oil painting in the Parlour of the College of the "Virgins of Jesus"
at Castiglione.

alone. When it chanced that while he was with her, either in the drawing room or in her own private room, those who were with her chanced to leave, he either sought for some excuse to go away, or if he could not go he blushed deeply, so exceedingly careful and circumspect was he. A learned man asked him one day, for he had noticed what he did, why he avoided women to such a degree, and even his own mother. He tried to conceal his motive and to show that it was through a natural

shyness rather than from a motive of virtue. One of the agreements he made with his father was that he would, as in duty bound, obey him in every thing at once, save as to meeting ladies. And the Marquis, who saw how firm he was on that point, kept the agreement in order not to annoy him. In fact S. Aloysius said that he had never seen some ladies who were near relations to him. So well was his way of acting known to every one, that at home he used to be called in joke, the womanhater.

When at Florence he began also to go much more frequently to confession than he had done at Castiglione, and his tutor chose for his confessor, Father Francis della Torre, then Rector of the College of the Society.¹⁶ The first time he went to him to confession he prepared at home with great diligence, and then presented himself before his confessor with such reverence and respect and with as much shame and confusion as if he had been the greatest sinner in the world. The moment he knelt at the feet of his confessor he fainted, and his tutor had to come to his assistance and take him back to his house. On his return to his confessor he wished to make a general examination into all his sins. We often heard him tell, when he was in the Society, that during his stay at Florence he had made a general confession of all his life to the great comfort of his soul. This was the occasion when he entered more deeply into himself and began a more strictly spiritual life, subjecting each of his actions to careful scrutiny, to see if he could discover the origin of his faults and thus be able to correct them. First of all he found that he had a hot temper, he was easily attacked by slight feelings of passion, and gave way to anger; and although it was so slight as not to be noticeable, still it caused some disturbance and trouble in his soul. Accordingly to conquer himself, he began to consider how vile it was to get angry, which he said was plainly to be seen, for when the mind is again at rest you perceive that all the time a man was in anger, he was not entire master of himself. Moved by this thought he determined for the future to resist this fault and thoroughly root it out of his soul. By the aid of God's grace and by painstaking, in a very short time he gained a complete victory, and to such a degree that it appeared as if he had no inclination to anger.

Besides this he remarked that, in conversation, words very often escaped his lips which in some way affected the good name of others, although as he himself said they were hardly venial sins. He was so grieved however at this, that in order not to have to accuse himself of these things again, he withdrew from conversation and from meeting with people, not merely persons outside, but even those at home; and he generally lived alone and in retirement, so as neither to say or hear anything which could in any way stain the purity of his conscience. People on that account took him to be gloomy and scrupulous, but this he did not mind. He became much more obedient to his superiors; his tutor declared that he never disobeyed his orders in the slightest thing. If he saw his younger brother Rodolph angry at the corrections of his tutor or professor, he would lovingly admonish him, and entreat him to obey. He gave his commands to the servants with such respect and so modestly that they were put to the blush. His way of speaking to them was thus: "Could you just do that, if convenient," or, "If it would not trouble you, I should be glad of this;" or something of the kind. He spoke so agreeably and showed such compassion for the servants that they became deeply attached to him.

He was so modest that he used to blush when his attendant was dressing him in the morning. He kept his eyes down and had scarcely put his foot out of bed, before he put on his stockings, so much did he dislike to be seen undressed. Every day he heard Mass, and on feast days Vespers also. He had at that time no knowledge of mental prayer; but he gave himself up to vocal prayer; he said the *Daily Exercise* morning and night, and other devotions, as has already been mentioned, always on his knees, with the greatest attention. Though at that period he had no fixed purpose of leaving the world, he had a firm resolve, if he remained in it, to lead as holy and perfect a life as possible. S. Aloysius at such an early age had reached a ripeness of virtue and a degree of perfection which many hardly arrive at after many years in religious life.



CHAPTER IV.

III.

S. Aloysius is recalled to Mantua and there makes up his mind to enter the Priesthood.

1579.

Saint Aloysius had been more than two years at Florence, when his father was made governor of Monferrato by William, Duke of Mantua. The Marquis wished his sons to come and reside at Mantua, and, with the approval of the Grand Duke of Tuscany, S. Aloysius went there in November 1579,¹⁷ being then nine years and eight months old. He continued the practices and way of living he had begun at Florence, and made another resolution not less important, to allow Rodolph, his younger brother, to enjoy the Marquisate of Castiglione, of which he himself as the eldest son had received by name the investiture from the Emperor. An illness which he had, helped to this resolution; although he had already, as has been said, determined never to marry. He suffered from strangury. Out of fear lest the ill should increase, he resolved with the approval of the medical man by a severe regime to strike at the root of this troublesome disease, and he began to maintain so rigorous an abstinence that it is a wonder that he did not die. For if he eat a whole egg for one meal, and this he rarely did, he considered he had had an abundant banquet.

This severe fast he continued not merely while that year at Mantua, but during the summer at Castiglione, against the judgment of the doctor and of every one else; and this, as he told Father Jerome Piatti, when he was a religious, no longer for the sake of his health, as people used to imagine, but out of devotion. For though in the beginning he had set himself to that severe fast to regain his health, by little and little he got to be attached to that way of living, and had begun through a spirit of piety to delight in it. However much this manner of action contributed to free him from his inconvenience, for he never again suffered from it all his life, it was otherwise most hurtful to him, for his stomach from

the little food he took grew so weak that however much he might have wished it, he could neither take nor retain nourishment. The result was that though up to that time he had been rather stout and healthy looking, he became thin and withered. The vigour and the strength which he naturally possessed failed him, for he was of a good physique, and he fell into such a great and continuous languor that his constitution was ruined.

Yet he derived this advantage from it for his soul, that his bad state of health served as an excuse for not joining in any amusements, which he would have been obliged to do, when with the Duke of Mantua, had he been in good health. Consequently he rarely left the house, and when he did so it was either to visit a church, to call at some religious house to converse on some holy topics, or he went to the palace of his uncle, Prosper Gonzaga.¹⁸ The moment he entered he went to pray in the domestic chapel; afterwards he talked with his uncle and with others in the house on spiritual subjects, with such fervour and lofty ideas that he astonished all who heard him, and every one from that time admired him and took him to be a saint. The rest of the time he remained alone and retired in his own house, either reading Surio's lives of the Saints, which he liked very much, saying Office, or other spiritual devotional exercises. He added to them so much, that as all society became more and more distasteful to him, he grew more fond of this hidden life, and finally resolved to resign the Marquisate to Rodolph, and to take to the ecclesiastical state. Not that he wanted Church dignities, for he always refused them when, on several occasions and by different persons, they had been offered him, but only to be able in that state to give himself entirely with greater peace and freedom to the service of God. As soon as he had positively made this resolution, he began to urge his father to free him from his occupations at Court, so as to devote himself more easily to his studies, but he did not tell him the determination he had come to.



CHAPTER V.

IV.

Return to Castiglione. He receives from God the gift of prayer and begins to frequent the Sacraments.

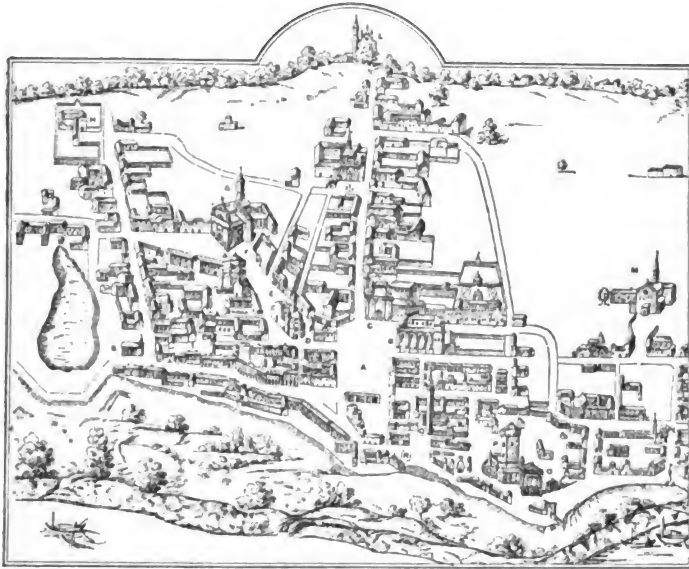
1580.



When the winter was over, as the Gonzaga family was generally accustomed to go every year to spend the hot months in different places, the Marquis wrote that Aloysius with his younger brother should go to Castiglione to try if his native air, which was excellent, would agree with him better than that of Mantua.¹⁹ Doubtless we may believe that it was of great benefit to him, because of its charming position, on a hill open to all the breezes and with a magnificent view. This would have completely cured him, if he had but given up somewhat the austere life which he had begun at Mantua, not to speak of the great care his mother took of him. But he was more anxious about the welfare of his soul than of his body, and did not at all diminish his spiritual practices; in fact he rather increased them. Besides the extreme abstinence which he kept, he for the most part lived in seclusion and avoided all sorts of society, so as to attend to his devotions. As every day he cut himself off more and more, and withdrew from the world to unite himself to God, so God, Who ever lovingly recognises anyone who is faithful in His service, did not delay to show how pleased He was with the pious and holy feelings with which this youth of twelve dedicated himself to Him.

Up to this time he had had no education nor practice in mental prayer and contemplation. God was Himself to be his master and instructor. He found this pure soul well prepared, and He opened to it the depths of His divine secrets and led him into the inmost recesses of His treasure-house. He lit up his mind with a heavenly and supernatural light. He taught him the way to meditate, and to contemplate the greatness and wonders of God, in a far more exalted way than any diligence of man could have done. S. Aloysius, when he saw this door opened so mercifully to him, and so large a field granted him

to feed the affection of his soul, became almost totally occupied in meditation. He contemplated, at one time the most holy mysteries of our redemption, at another the greatness of God's attributes, with such delight and internal joy, that for the great



Casalmaggiore at the time of S. Aloysius.

After an old pen and ink drawing in the Municipality of Casalmaggiore.

- | | |
|---|--|
| A. Plan. | I. Church of S. Francis of the Conventual Fathers. |
| B. Church of the Cross, Barnabite College. | L. S. Mary's Church of the Servite Fathers. |
| C. Church of the Trinity. Hospital for Orphan Boys. | M. Provostship of S. Leonard. |
| D. Oratory of the Immaculate Conception. | N. Hospital of S. Mary "del Popolo". |
| E. Church of S. John Baptist. | O. Church of S. Roch. |
| F. Convent of S. Clare of the Poor Clares. | P. Prison. |
| G. Parish Church of S. Stephen. | Q. S. Lucy, Guild Hall. |
| H. Church of S. Lawrence of the Capuchin Fathers. | R. Hospital of S. Christopher for Orphan Girls. |
| | S. Church of S. Sebastian. |

(See P. I, ch. 2 and note 8.)

sweetness he felt in his soul, he was obliged almost continually to shed abundant tears, which bathed his clothes and the very room in which he lived. For this reason he spent the greater part of his day shut up in his chamber, for fear lest if he went

out he should lose that tender feeling of devotion, or that his tears and agitation should be noticed. Those who waited on him in his room noticed this, and so they often looked through the chinks of the doors, and were astonished to see that for whole hours he would lie prostrate before a crucifix with his arms extended, or crossed on his heart, as he gazed on the image of his Lord, all the while crying so bitterly that his sobs and sighs could be heard outside. After this, very often, they noticed that he grew silent and remained as if rapt in quiet ecstasy and motionless, even his eyelids fixed, as if he were a statue. During that time he was so abstracted that if his tutor or his servants, as they have told me, passed through his room and made a noise, he neither heard nor noticed it.

As these things got bruited about, other persons, not of the house, were often allowed to gaze through these chinks, and were quite amazed. Often too the domestics of our Saint heard him, as he went up stairs, say a *Hail Mary* at every step; and about the house, and in the streets, in carriage or on foot, he was always thinking on some mystery of heaven. Nor had S. Aloysius any other master in this practice of prayer, as has been said, than the unction of the Holy Spirit. But though he knew how to meditate, yet he did not know what order or subject to take, till he came across a little book of Blessed Peter Canisius, in which there were some points arranged in order for meditation.²⁰ From this work not only did S. Aloysius gather courage to meditate, but he was also taught what method to follow and at what time to make his meditation. Up to that period he had no fixed time, but meditated just as he had the opportunity, and when fervour moved him; sometimes he did more, sometimes less. But he always gathered from his meditation great light for the mind, and his heart was greatly moved and filled with heavenly sweetness. It was this book and the Letters from the Indies,²¹ as he afterwards related, which especially made him love the Society of Jesus; the work of B. Peter Canisius, because he liked its plan exceedingly, and still more the spirit in which it was written, which seemed to him very much fitted to his character; and the Letters, because he learned from them the work of conversion of the heathen, which God was bringing about by means of the Fathers in those countries. They set his soul too on fire with the desire to spend his life in like labours for the salvation

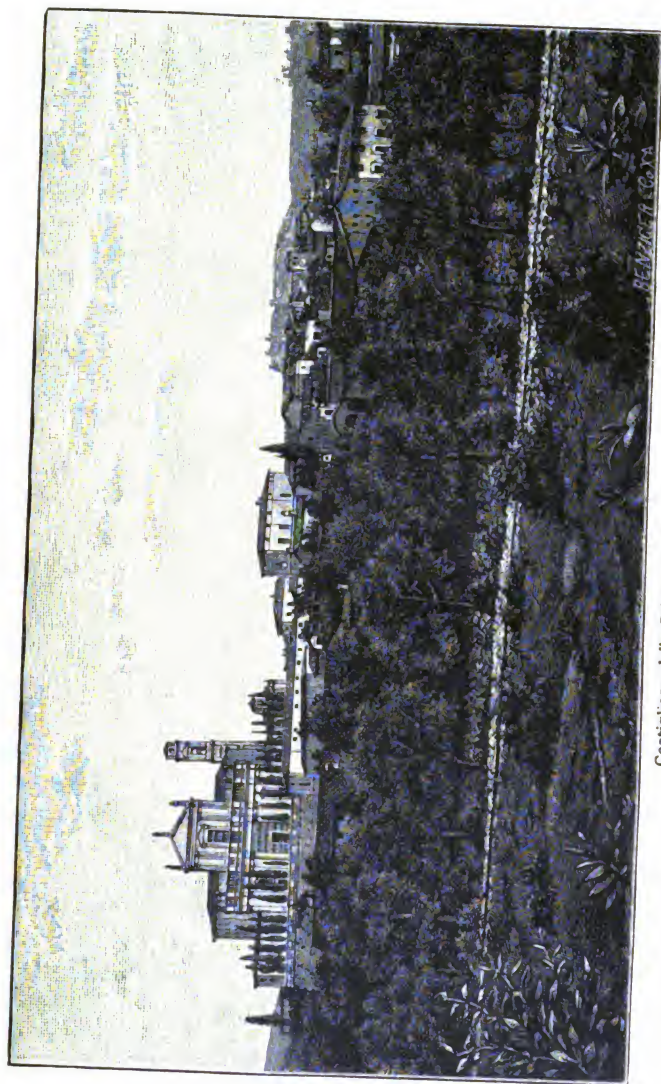
of souls, and, he considered how, as far as he was able at that early age, he could help to that end. So he began to go every Sunday and holiday to the catechism schools and devoted himself with great zeal to instruct other children, and to teach them the truths of faith and how to lead good lives. And this he did with great modesty and humility, lowering himself before all his tenants, and before the poor in particular, in such a way as to move all to piety who saw him. Besides, if he noticed any quarrel among the domestics of the palace he tried to make peace or if he heard them curse or make use of any bad words, he corrected them. If he knew that any of his tenants were leading a bad life he reproved them in all gentleness and strove to obtain a change for the better, nor could he tolerate any offence against God. All his conversations were about the things of God, and he spoke with wonderful authority. One day he went with his mother to Tortona on a visit to the Duchess of Lorraine,²² who was passing through with the Duchess of Brunswick, her daughter; and the attendants of Christina on hearing him talk were quite amazed and declared that had they heard but not seen him, they would have said it was an old man of great intelligence, and not a child, who spoke such high things of God.

About the same time, in 1580, the holy Cardinal, S. Charles Borromeo, Archbishop of Milan, was appointed by Pope Gregory XIII. Apostolic Visitor of the bishoprics of his province, and he was engaged in the visitation of Brescia. He arrived at Castiglione in July with a suite of only seven persons. To save expense to the ecclesiastics with whom he stayed he would not have any more attendants. Besides many other apostolic works in which he was engaged at Castiglione, he wished to preach on July 22, the feast of S. Mary Magdalen, in his archbishop's vestments to the people, and accordingly he made a sermon which bore great fruit in San Nazario, the chief Church in that place. The Marquis and his wife wished him to take up his abode in the castle where they lived: but he would never do so, and preferred to stay in the house of the parish priest which was next to the Church. There S. Aloysius, who was then twelve years and four months old came to visit him. He was delighted to see the little angel, so highly favoured by God, and he made him remain so long with him in his room to talk on heavenly things, that those waiting

outside were quite annoyed. It was a great consolation to the good cardinal to see how so tender a plant, in the midst of the thorns of earthly courts, without the help of human hand, and by the aid of heavenly influences alone, had grown up so strong and beautiful and had reached such a height of Christian perfection. On his part, the holy boy was delighted to have found someone to whom he could with confidence open his heart and ask for a solution of the doubts which he met with in the spiritual life. He had heard the cardinal spoken of generally as a saint, and so he took his words and the advice he gave him to go forward in the life he had begun, as if they came from an oracle of God. The Cardinal asked him if he had been to Communion and when he said he had not, S. Charles who saw how pure was his life, how ripe his judgment and knew what great light he had from God about heavenly things, not only urged him to approach the holy table,²³ but obtained permission to give Aloysius his first Communion. He then encouraged him to go frequently, and in a short instruction, taught him how to prepare for it and how to approach this fountain of grace. He advised him moreover often to use the Catechism of the Council of Trent which S. Pius V. had printed in accordance with its decrees.

The saintly Cardinal had so high an opinion of that work for the exquisite Latinity in which it is written, that he considered it ought to be made use of in Grammar schools instead of Cicero and the pagan writers, so that with the knowledge of the language, piety might also to be instilled into young minds. He actually introduced this custom into the Seminary at Milan. But he learned clearly by experience that the plan would not succeed; he changed his opinion and returned again to the classical authors. In conclusion, he bade good bye to Aloysius, with many a blessing and proofs of a very special affection. The holy youth never forgot the holy Cardinal's lessons, and from that time he studied the Catechism with great delight, for he found it full of holy learning and Christian instruction, and because he had been advised to do so by the Saint, whom he held, and with reason, in great veneration. He used also to advise others to read the book, citing the authority of him who had so strongly recommended it.

It was then that he began to go frequently to Communion, and it is not easy to imagine what great preparation he made



Church of SS. Nazario and Celso.
 Castiglione delle Stiviere at the present time.
 Castle-Hill with ruins of castle and fortress.
 Town.
 (See Part I, c. 1, 2 etc. and Note 1.)

worthily to receive this Divine Sacrament. First of all he examined with extraordinary care and exactness all his past life to see if he could find within himself any thing displeasing in the eyes of the Divine Guest, whom he was expecting. He then went to confession, which he made with such humility, such deep feeling of sorrow, and so many tears, as were a lesson to his confessor. And this particularly as his sins were not so much of commission as of omission. For S. Aloysius was under the belief that he never corresponded by his acts and exertions with the light God was giving him in order to push forward to higher perfection. More than this, during all the days preceding his Communion, his every thought and word were about the Blessed Sacrament. He used to read about It, direct all his prayers and meditations to It; and these were so frequent, that they used to say in his palace, that it seemed as if he wanted to speak to the walls; so often did he kneel down to pray in one corner or another of the house.

What were the acts of internal devotion on his first and subsequent Communions, what the loving affection which passed in his soul on going to the Sacred Table, God alone knows, Who saw his heart. I have not found any one who could tell me. This only I read in the processes, that at Communion he was exceedingly recollected, and received abundant consolation; and that he shewed very great devotion in his exterior. After Communion he remained a long time on his knees in presence of every one; and from this time forward he frequently went to the Altar. His mother adds to this a thing worth noting, which had been remarked by others at different times. It was that henceforth, S. Aloysius had such a very great devotion towards the Blessed Sacrament that every morning when he heard Mass, as soon as the priest had consecrated, he was moved to a flood of tears, which were seen to run down upon the ground. He had this gift of tears all his life; and when he went to Communion on Sundays and holidays, he wept still more abundantly.



CHAPTER VI.

V.

S. Aloysius goes to Monferrato; he runs great danger on the way, and he determines to become a religious.

1580.



While the Marquis Don Ferrante continued to live at Casale di Monferrato, the residence of the Governor, a letter reached him from Castiglione. This informed him that though Aloysius was cured, as it was thought, of his first indisposition, still, owing to his excessive abstinence, he was so weak and his stomach so deranged, as not to be able to retain, much less to digest his food. Nor was there any improvement to be seen, because he took no steps to procure it. The Marquis, full of anxiety about the life and health of his son, in the hopes that if he had him near him he could the better cure his indisposition, or at all events prevent it from growing worse, bade Aloysius to come and join him, with his mother and Rodolph. Accordingly towards the end of the summer of 1580, they all left Castiglione for Monferrato.

During this journey Aloysius ran a great risk of his life. They were crossing a ford of a branch of the Ticino, which has to be passed on the way, and it was very flooded on account of recent rain. The carriage in which were Aloysius, his tutor and Rodolph, broke in two in the middle of the stream. The front part in which Rodolph was sitting was still fast to the horses, and, though not without difficulty, was brought safely to the opposite bank, where the other carriages had already arrived. The back part of the carriage with S. Aloysius and his tutor was carried by the current some way down the stream, with evident danger of death to both. For if it had been upset, Aloysius at least would have been drowned. But Providence watched over the saintly boy, and willed that this part of the carriage should strike against a large trunk of a tree, which the rush of water had carried into the middle of the stream, and there it remained, until those who were on the bank summoned to their aid a man acquainted with the depths and shallows of the river. He mounted a horse, rescued Aloysius, and putting

the boy behind him brought him safely to the shore; he then returned and in the same way saved the tutor. The whole party went to a Church hard by to give thanks to God for having rescued them from such danger. Meanwhile the report spread abroad that the two were drowned, and the Marchioness who had gone forward in the first carriage, when she heard the news, turned back in great anxiety and sorrow; but she met them all after a short drive. The rumour even spread to the ears of the Marquis at Casale, who dispatched a courier to learn the truth, nor could he rest until he knew the facts. But his



Country House Fontanella belonging to James del Turco at Fiesole,
in which S. Aloysius often stayed.
(See P. I, ch. 3 and note 10.)

peace of mind was restored to him by the arrival of his wife and children.

S. Aloysius remained at Monferrato more than six months. Besides his progress in Latin, in which he was already far advanced, he made still greater progress in the spiritual life. In this he found great help from his holy and excellent acquaintances, the Fathers of S. Paul, who are commonly called Barnabites from their church of S. Barnabas at Milan. He often went to see them and used to go confession and Communion in their Church, and he gained in a short time a still greater light as how to progress in the way of God. As day by day he was, by his acts of virtue, making himself more fit to receive

new graces from above, so God, by pouring fresh lights and fresh inspirations into his soul, was ever lifting him upwards to desires of still higher perfection, and detaching him more and more from every thing on earth. Though the Marquis at first when S. Aloysius arrived, did his best to distract him, and offered him plenty of opportunities of amusement and pleasure, the Saint never allowed himself to be turned away from his ordinary spiritual duties. His recreation consisted in either visiting and praying, as he often did, at a very celebrated and much frequented shrine of the Madonna near by, called Our Lady of Crea; or retiring to the Convent of the Capuchin Fathers, or to the house of the Barnabites to talk with them on spiritual subjects. He found in both a spirit so kindred to his own, that he seemed as if he knew not how to tear himself away from them. He especially admired in them their outward gaiety, which he found so common amongst them, the little esteem they had for temporal things, their regular hours for prayer and chanting, the undisturbed quiet in their houses, their indifference as to whether they lived or died. These things gave him a wish to choose a like state of life.

One day in particular, when with the Barnabites, S. Aloysius began to consider the happiness of religious, how they had by renouncing the world and laying aside all earthly cares so as to serve God more freely, put God Himself under the obligation of seeing after them. He kept on saying to himself as he afterwards told me and others at Rome: "See Aloysius, what a great good a religious life is! These Fathers are set free from all the snares of the world, and are far away from every occasion of sin. The time that worldlings spend so uselessly in going after the good things of this world, which pass away, and after empty pleasures, they devote very meritoriously to gaining real treasure in Heaven. They are certain that their holy labours cannot perish. Religious in very truth live according to reason; nor do they allow themselves to be tyrannised over by their senses or by their passions. They are not ambitious for honours, they prize no earthly and transitory treasures, feel no sting of jealousy, no envy of another's good. They feel content only in God's service. *Cui servire regnare est* — *Whom to serve is to reign*. What wonder then if they are all happy and gay; no fear of death, judgment, or hell! For they live with their souls

unstained by sin. Night and day they are ever making fresh gains, and they are always occupied in holy actions with God or for God. The witness of their conscience keeps them in peace and inward tranquillity, the source of that calm which is seen in their face, of the well-grounded hope they have of heavenly treasures. At the remembrance of Him, Whom they are serving, and in Whose court they are living, who would not be consoled?

“What are you doing? What are you thinking about? Why do you not choose such a state for yourself? See the grand promises which God has made about it! See the facility you would have to attend without disturbance to your devotions? Supposing you cede the Marquisate to your brother Rodolph, as you have determined to do, and still continue to live with him, perhaps you will have to witness many things that will not be pleasing to you. If you are silent, then you will have remorse of conscience; if you say anything, it will either give offence, or it will not be heeded. And even if you become a priest or an ecclesiastic, will you gain your end by that? Rather you will take upon yourself a graver obligation of leading a perfect life, which people in the world have not; and in some ways you will be exposed to greater temptations than those who are married. In any case you will be subject to the obligations of social life, and as long as you are in the world you will have to pay heed to them. You will have to meet first one gentleman, then another. If you keep away from ladies and your female relations, you will be criticised. If you meet them and visit them, you break your resolution. If you accept ecclesiastical dignities you will be far more immersed in worldly affairs than you are at present; if you refuse them, your friends will think little of you, and will say you disgrace your family, and will use a thousand ways to induce you to accept them. Whereas if you become a religious, at one blow you will cut off all these hindrances, bar the door to every peril, deliver yourself from all worldly obligations, and put yourself in a state wherein you can always enjoy perfect peace and serve God with perfection.”

These and like arguments were passing through S. Aloysius' brain at the time, as he used to narrate, and they kept him many days so abstracted and perplexed that all at home perceived that something important must be brewing in his mind,

as he was ever deeply absorbed in thought, but no one dared to ask what was the matter. At last after having prayed frequently to God to enlighten him in a matter of such importance, and after he had made a number of Communions for that intention, he came to the conclusion that God had called him to religious life, and he determined to leave the world altogether, and enter some order, where besides his vow of virginity he might observe also those of obedience and evangelical poverty. As however he was not then quite thirteen, and could not carry out his idea, he did not wish to make a resolution about any order in particular, nor tell any one of his resolve. The Barnabites Fathers however could almost read his mind, and they thought he would one day join them. S. Aloysius then began a still stricter life, and, though in the world and at the court, to live as if he were a religious. In consequence he kept much more than ever in his room. He had always been accustomed to have a fire during the winter, because his delicate frame suffered very much from the cold which swelled and chapped his hands. But from that time he formed a resolution not to light a fire again, nor to have a brazier, nor did he in fact ever go near one. If when he was in society he was forced to do so, he took such a position as not to derive any warmth from the fire. When any of the household brought him remedies for his chapped hands, he seemed to accept them very gratefully and he was grateful for them, but he put them aside and never made any use of them, so as to have something to suffer for the love of God.

The Saint always shunned crowds, and still more plays, dinners, and balls; and though his father invited him to recreate himself and sometimes got angry at his living so retired a life, S. Aloysius never would go. Even when the whole house were invited he remained at home, either meditating, or spending the time with one or two learned and grave men, conversing with them on literature or matters of piety, or he would go to the Capuchins or Barnabites, to pass his leisure in holy conversation, for he had no taste for the pastimes of the world. Once the Marquis took his son to Milan to see a review of the cavalry of the Duke of Milan, at which his father, on account of his position, and many other gentlemen were obliged to be present. An immense number of people had flocked together

to see it because it took place very seldom, and as it was such a beautiful sight. Aloysius could not avoid going, without annoying his father, who was determined he should be present. So he discovered a means of escape, which was to occupy one of the back places, from which he would not have a good view, and, as far as he could, he kept his eyes either closed or turned in an opposite direction.



Riccardi Palace,

Residence of Don Francis di Medici, Grand Duke of Tuscany,
in which S. Aloysius during his two years' stay in Florence was a page of the Prince.

(See P. I, ch. 3.)

In a word it may be said that he passed his childhood without ever having been a child. For never was there noticed in him the smallest act of levity. Nor did he ever read a bad or light book. Those he delighted in were, Surio and Lipomano. Of classical writers he used to read those who treated on moral questions, such as Seneca, Plutarch, and Valerius Maximus. He used to employ the examples he gathered from them whenever an occasion presented itself to exhort people to

live Christian and moral lives. He spoke so wisely on virtue and the things of God, whether to a number of people; or to only one, that every one was amazed at his great eloquence and fervour, and they declared that the knowledge of the boy must have been infused and not acquired, for it was far beyond the capacity of one so young. The consequence was that his family though they remarked his way of living and did not wish him to be so austere to himself, so retired, and such a hater of the world, yet they were so struck by his extraordinary prudence and virtue that they did not dare to say "Why do that?", and they left him to himself to do just as he wished.

CHAPTER VII.

VI.

S. Aloysius returns with his father to Castiglione. He leads a most austere life and is saved almost miraculously in a fire.

1581.



When the Marquis had finished his term of office as governor of Monferrato, he came back with his family to Castiglione. S. Aloysius not only continued while there in his devotions and his usual practices of austere penance, but he so multiplied them that the wonder is that he did not get seriously ill and utterly ruin his constitution, and that his parents who saw what he was doing did not absolutely insist on preventing them. Besides the strict abstinence which he had begun, as has been said, at Mantua, and which he had ever after continued, he kept a number of regular fasts, usually at least three days a week; every Saturday in honour of the Blessed Virgin; and always on Fridays upon bread and water in memory of Our Saviour's Passion. On that day he merely took in the morning three slices of bread dipped in water, and nothing more until supper time, when he eat a bit of toast also dipped in water. On Wednesdays, he fasted, sometimes on bread and water, and sometimes in the ordinary way. Besides these fasts, he kept others either when the opportunity occurred, or when led

by devotion and fervour. But he ordinarily eat so very little that some people in his father's service were amazed how he contrived to live, and they once resolved, without his knowing it, to weigh the food he usually took for one meal. They deposed on oath that with bread and condiments it did not reach one ounce. This falls so far short of the usual requirements of nature, that one is forced to say that God miraculously preserved the Saint's life, just as we read He did with other saints. For it does not seem possible that anyone, without the help of some such extraordinary aid could maintain life with so little food.

S. Aloysius was accustomed always at table to help himself to that dish which appeared to him the least inviting, and when he had tasted a little of it he left it without touching anything else. Later on he wished that the little food he eat when not fasting, should be weighed. For he said that the quantity he took was enough to support life, and that anything beyond that ought to be avoided as superfluous, so narrowly did he measure every thing. As to the amount of food, besides many others, his carver in particular, his special attendant, and the waiters at table, through whose hands his meals passed, gave sworn evidence on the subject. To this rigorous abstinence, he joined other bodily austerities. He disciplined himself to blood, at least three times a week. And during the last years he spent in the world, he scourged himself every day, and finally even three times each day and this even to blood. As at first he had not got a discipline, he beat himself sometimes with dogs' leashes, which he chanced to have, or with pieces of rope, and — so some have said — with an iron chain. Oftentimes those who waited on him, found him on his knees in his room taking the discipline; and, when they made his bed, they discovered hidden under the bolster the scourges of cord, which he used. Several times his sheets were shown to his mother, all stained with blood. When the marquis learnt this, he scolded his son, as he had done several times before. And once he said in sorrow to his wife; "This son of ours wishes to kill himself." Very often S. Aloysius took a small plank or any other bit of wood, and put it under the sheets, so that he might sleep as uncomfortably as possible. And that even during the day his body might not be free from constant suffering, as he

had not a hair shirt, he used, in its place, to wear spurs tied around his body, a thing perfectly new and unheard of. The points of the rowels, stuck into his delicate skin, and tortured him acutely. We can gather from all this how thoroughly he had given himself to the spiritual life, as without human direction, at the age of thirteen and a half, in the midst of the comforts of his home, he treated his body so roughly.

The holy boy joined to these fasts and penances, mental exercises and especially prayer. And so diligent was he in this that some officials of his father's palace depose in the processes that they never entered his apartments without finding him actually engaged in prayer, and that they very often had to wait a long time outside the room, before he had finished. Every morning as soon as he got up he made a meditation of an hour's length, which he measured by his fervour rather than by the clock. He then recited his other ordinary prayers. He heard one or more Masses every morning, and often served them with very special pleasure. Besides this, he attended Divine Office with the religious of the place, to their great edification and he was an example to all. The rest of his time, he generally shut himself up in his room, and either read spiritual books, or meditated. In the evening, before going to bed he used to stay for an hour or two in prayer, and he seemed as if he never knew when to stop. But his servants, who were waiting outside to put him to bed, far from growing weary were edified by his conduct and passed the time watching through the chinks of the door his acts of piety, or followed his example and said their prayers.

In fine, S. Aloysius lived in such retirement and spent such a long time in meditation that we might truly say that he was always praying. His father several times complained that he could not get him to leave his room and he told Father Prosper Malavolta²⁴ that he had often found the spot where his son prayed all bathed with tears. If on account of any business S. Aloysius was forced to leave his room, he did not allow himself to be disturbed in his meditations. For the subject he meditated upon in the morning whether it was the Passion of Our Lord, or any other mystery, so deeply was it impressed on his imagination that whatever else he was doing he always kept his thoughts fixed on the subject which he had

been considering. He was not satisfied with his daily and his evening meditation, but he would pray even at night time. Accordingly he usually got up at midnight, without letting his servants know; and while the others were in bed, he knelt down in the dark, in the middle of his room, in nothing but his shirt, and without anything against which to rest. And he spent in this way a great part of the night in holy contemplation, and that, not in summer time only, but in the depths of winter with the bitter cold of Lombardy. So bitter was it that it made him shiver from head to foot, and this somewhat hindered him from applying his mind. But he was determined to conquer



Peter Francis del Turco, Preceptor of S. Aloysius.

After an oil painting in the possession of the family of Ranieri del Turco Sassatelli at Florence.

(See P. I, ch. 2, 3, 6, 17 and note 10. P. II, note 25.)

himself, and such efforts did he make to keep his mind fixed on what he was meditating, that he became like one lost to sense and felt no longer the pain of the cold. However, his frame was so weakened and robbed of vital power, that he could not kneel upright, and as he would neither sit, nor lean against anything, he used to fall, thus lightly clad, upon the bare and cold pavement. In this position he continued his meditation, and wonderful it is that he did not contract some serious illness and that he was not frozen even to death.

From these efforts, and from the violence that S. Aloysius did to himself to remain recollected in his prayer, he con-

tracted a severe headache which tortured him throughout his whole life. But out of a desire to suffer and be like in somewhat to Christ Our Lord in his crowning with thorns, not only did he seek for no remedy to free himself from it, but he strove to maintain and increase it, as that suffering served him as a memorial of the Passion, was an occasion of merit, and was ordinarily no hindrance to his doing what he wished. Once however it happened that a more severe attack forced him to go to bed earlier than usual. But when in bed he remembered that he had not that day, as he was wont, recited the seven penitential psalms. He determined not to close his eyes before doing so. The saint accordingly bade a servant to put a candle near his bed and then dismissed him. When he had finished the psalms, what with his headache and what with sleepiness he dozed off without remembering to put out the candle. The fire crept around little by little and spread all about, so that without bursting into flame, it caught the bed curtain, a palliasse and three mattresses.

S. Aloysius awoke and feeling a great heat all around, thought he was in fever, and he thought so all the more readily, because he had lain down with so violent a headache. But when he stretched out his hands and feet to other parts of the bed, and found every part of it to be just as hot as the rest, he was quite astonished, nor could he imagine what was the reason. He tried to fall asleep again, but in vain. The heat and smoke, which nearly stifled him, so increased, that he determined to get up. He leapt from his bed, opened the door, and called for the servants. Hardly had he put his foot on the threshold, when the flame burst out and set the whole bed on fire. The soldiers of the fortress ran in and threw it out through the window into the ditch, for fear it should set fire to the house. There is not the slightest doubt that had Aloysius stayed a minute longer he would have been burnt to death or suffocated, especially as the room, which I have myself seen, was very small and then shut up. But God, Who had elected him for religious life and Who knew the cause of his being in this peril, willed, by a singular providence, to deliver him. Every one considered that he had escaped by a singular miracle from God. The news that such a miracle had happened to the

eldest son of the Marquis reached even the ears of the Duke of Mantua; and the Duchess Eleanor of Austria, some time after, asked Aloysius himself to tell the particulars of it. He was very much ashamed that the facts were made public, perhaps for fear lest the cause should also get known of his leaving the candle lit near his bed.

In every accident, S. Aloysius, who felt by constant experience God's providence and protection over him, at once had recourse to prayer. And this too he did in all business, whether his father's or his own. He used to put himself in the hands of God and beseech His Divine Majesty, to whom everything was known, *to direct him for the best* — these were the very words he was wont to employ in commending his affairs to God. Nor was he ever deceived in the trust and hope he placed in God. For he himself told a very remarkable thing, that in nothing, great or small, which he did recommend to God, he ever failed to gain the result he wished, however difficult and involved it might be, and though to others it seemed utterly desperate, for God was so willing to hear his prayers. It was from his continual dealing with God, that it would seem S. Aloysius acquired that gift, which he valued above all others, a grandeur and dignity of soul by which he contemned and valued as nothing whatever the world contained.

Owing to this, when he saw in royal palaces, or at court, the silver and gold plate, the furniture, the ceremonial of the courtiers, and things of that kind, he could scarcely contain himself from langhing, so vile and unworthy of any one's esteem did these things appear to him. The result was that several times when talking confidentially to his mother he told her that he never could cease wondering, nor could he ever discover the reason why everyone did not become a religious, for it was so clear what advantages religious life brought, not only in the next life, but even in the present; while things of this world do harm now and hereafter, and leave us so quickly. The Marchioness guessed from what he said the resolution which afterwards declared itself, but he said not a word to her about it then.

The few acquaintances he kept up at that time were ecclesiastics and religious of Castiglione. There were several

natives of the place who were people of note in other religious houses, and who sometimes came back to their own town. As soon as S. Aloysius chanced to hear of it, he went at once to see them, to talk to them about spiritual topics and to try to obtain from them blessed beads, *agnus Dei*, and other holy things, which he accepted with special devotion. He was particularly delighted when some Benedictine monks of the Congregation of Monte Cassino came there. These, in the process made at Modena, were examined and made several depositions about his fervour and holiness. S. Aloysius showed a like inclination to some Dominican Fathers, who came there for a holyday in summer time. He used to converse freely with them on spiritual subjects. One of them was Father Claud Fini of Modena, Doctor and Professor of Theology, a preacher celebrated in Lombardy, who when examined in after years on oath at the Bishop's court at Modena, among other things, in answer to an interrogatory made shortly before his death, declared in the following words, which I cite as being those of so eminent a person: "I knew by sight and by frequent and familiar conversation Signor Don Aloysius Gonzaga, the heir to the Marquisate of Castiglione, on the occasion of my passing my vacations with my companions at Castiglione and at other estates of his family; and his mother was kind enough to make him talk with us and with me in particular. For I was charmed and edified with the spiritual fragrance of his actions, words, manners, and ideas, which showed forth a most rare holiness. Every expression in his familiar conversation pointed to a remarkable humility, as he praised with ardour the turning away from earthly greatness and dignities.

"Once he said to me at Castiglione: 'We need not take airs because of our family, because after all the ashes of a prince cannot be distinguished from those of some poor wretch, unless it be that they smell more foully.'

"He showed no signs of childishness at that early age and had a singular modesty, a shrinking from society, sometimes a thoughtful, serious and devout silence. He had frequently on his lips these words: 'O God! would that I knew how to love Thee as Thy great Majesty deserves. My heart weeps that Christians show Thee such ingratitude.' His modesty and virtue were of so exquisite and spotless a purity that it



Via degli Angeli, now Via degli Alfani at Florence,
in which the house occupied by St. Aloysius is situated.
(See P. I, ch. 3 and note 13.)

could not be surpassed; to such a degree that when he heard a word in mere joke and fun, which was not quite correct, he blushed and grieved at it, though with unaffected good manners, and he showed his compassion for the fault committed. When talking about spiritual things and of someone who had entered religious life, he showed great delight, his face grew bright and seemed quite to change, and he would exclaim, interrupted by sighs: 'Ah! how great must be the joys of Heaven in real happiness; when we feel such delight merely in talking about them among ourselves here below.'

"I went sometimes to Church with him, and little boy though he was, he surpassed the oldest, and even religious men in his acts of humble devotion, almost melting into tears. One time he would fix his gaze on the statue of a saint so intently that he seemed to be out of himself, and if he were called, or a word said to him, he did not at first hear or reply. He often told me that he had a very remarkable devotion to Our Blessed Lady; and that at the mere mention of her name he was quite moved. I never knew him when he was a religious, but I saw clearly by his conduct that he had the design of leaving the world. I have heard however from persons of weight in Milan, Brescia, Cremona, Ferrara, Genoa, Mantua, and other places, that he became a Jesuit, and lived as such with great fame and name of sanctity. And many have said to me that they hold it more secure to offer up prayers to his soul than for his soul. Rumours are abroad concerning miracles, favours, and wonders wrought by him; and his relics are said to be held in very high esteem." Such are the words of the Dominican Father.



CHAPTER VIII.

VII.

S. Aloysius goes with the Marquis into Spain and the life he led there at court.

1581.

In the autumn of 1581 Mary of Austria, daughter of the Emperor Charles V. and widow of Emperor Maximilian II., was on her way from Bohemia to Spain.²⁵ She was daughter-in-law to the Emperor Ferdinand I., mother of the Emperor Rodolph II. and sister of Philip II. of Spain. This sovereign desired as a mark of honour to her, that she should be accompanied on her journey from Italy into Spain by the Italian princes and lords who were subject to the Spanish crown. Among these was invited the Marquis Don Ferrante, the father of S. Aloysius. The Empress herself had requested the Marchioness Donna Martha to go with her. As both the husband and wife were to make the journey, they took with them their three eldest children, their daughter Isabella, who remained at court and died there as maid of honour to the Infanta Isabel Clara Eugenia,²⁶ Aloysius then thirteen years and a half, and Rodolph somewhat younger.

During the journey Aloysius did not give up his usual meditations, nor relax in any way his fervour, but whether on sea or on land had his mind always well employed. He heard it said on board the Galley, that there was some danger of being attacked by the Turks. At once he said with fervour: "Please God, we may have the chance of becoming Martyrs!" The Marchioness told me also that Aloysius found one day among the rocks a little stone formed in such a way that it seemed to have engraved on it to the life the most sacred wounds of our Saviour. His mind was always intent on devout subjects, and he fancied that God had allowed him to see and get the stone by a special providence; and that it was a way of telling him that he ought to imitate the passion of Christ Our Lord. So he came up to his mother and said: "See, my Lady, what God has made me find; and yet my father will not let me become

a religious." And for a long time he kept that stone about his person very devoutly.

When they reached the court, the Marquis took his usual post of chamberlain, while Aloysius and Rodolph were made *menini* or pages of honour to Don Diego, the son of Philip II. and eldest brother of Philip III., whom he pre-deceased. During his stay of over two years in Spain,²⁷ beside his duties at court, Aloysius applied diligently to his studies. First he attended the lectures of a learned priest on logic, and the explanation of the globe by Dimas, the king's Mathematician. Every day after dinner he went to a lecture on Philosophy and Natural Theology. He made such progress that chancing to pass through Alcalá while a student was defending a thesis of Theology, Aloysius was invited to argue. Though then only about fourteen or fifteen, he did so with great grace to the amazement of all present. The professor who presided at the discussion was Father Gabriel Vasquez, who was afterwards professor of Dogmatic Divinity in the Roman College. S. Aloysius tried to prove, of course merely for sake of argument, that the mystery of the Blessed Trinity could be known by the natural light of reason. Amidst all these duties at court and his studies, S. Aloysius perceived that he had not the facilities and opportunities to devote himself to the spiritual life he would have wished. Sometimes he had not, at the commencement, time to say his ordinary prayers and to go to the Sacraments as he had been accustomed to do. It seemed to him, in consequence, that his first fervour and the wish he had had to leave the world as soon as possible, was growing cold, nor did he feel those ardent and inflamed desires, which he had before experienced. However he determined, with God's help, to put aside all human respect and to live a holy religious life, even at court. For this end, in the first place, he chose as his confessor, Father Ferdinand Paterno²⁸ of the Society of Jesus, a Sicilian, who was then at Madrid, and he continued frequently to approach Confession and Communion. We can gather from a letter of this Father, written as evidence, in 1594, with what spotless purity the Saint lived at a Court, so full of many distractions. He says at the very beginning these words:

"I will in short reply to your Reverence, that from the time I became acquainted in Spain with Brother Aloysius, which

was when he was a child, I remarked in him great sinlessness and cleanness of conscience, to such a degree, that all the time, it was for several years, I not only never discovered in him any mortal sin, but rather the very greatest abhorrence of it; nor had he ever committed a grave fault. Over and over again I could not find any matter for absolution. It could not be said that this arose from stupidity or want of sense, because even at that early age you could see in him the foresight and mature



Inscription and Picture of S. Aloysius

in his house at Florence (Via degli Angeli, now Via degli Alfani).
(See P. I, ch. 3 and note 13.)

behaviour of an old man, and an understanding far beyond that of a youth. He had a strong hatred of idleness, and so was always engaged in some useful employment, especially in studying Holy Scripture, which he enjoyed extremely. I remarked a great modesty in his way of speaking, never saying anything against others or finding fault with anyone in the least thing."

It is easy to gather from these words of his confessor and from others, which will be quoted hereafter, that in the midst of the occupations of a Court, he led a heavenly and angelic

life. For it is a great thing to say, that one who lived at Court should not have any matter for absolution, neither mortal nor venial sin. He walked abroad so composedly and with such modesty as never to raise his eyes from the ground. Thus it was that once, when a religious, the conversation led him to own that neither in Madrid, where he remained several years, nor at Castiglione where he was born and brought up, would he have known his way about the streets, if he had not someone with him to show him, and so as he used to say he had nothing to distract him and was able to remain all the time occupied in meditation. I can relate something very extraordinary about his modesty and the guard he set upon his eyes, which was sworn to in a process, by the Provincial of Naples, who was very intimate with the Saint.²⁹ When S. Aloysius was on his way from Italy to Spain in company with the Empress, and still more during his stay at the Court of Spain, he went every day with Prince Diego to visit the Empress and had a thousand other opportunities of seeing her and of looking at her, both near at hand and from a distance, yet, he owned to the Father that, out of extreme modesty, never, even once, had he seen her face, much less looked at her. And we know how common is the wish to know, and when the chance offers, to gaze fixedly at persons of high dignity, and how wildly people run to look at them, when they chance to pass by.

Even at that period of his life, S. Aloysius liked to wear ragged and torn clothes and hose patched at the knees, of which even persons of humble condition would be ashamed. But as he despised the world, he did not mind what the world said of him. And even when by his father's order new clothes were made for him, he deferred wearing them as long as possible. When he had worn them once or twice, he found some excuse, for laying them aside and put on his old suit once more. He would not wear collars of gold nor any of those ornaments usually worn by courtiers, for he said they were the pomps of the world, and he wanted to serve God and not the world. Owing to things of this kind, he had several disputes with his father, who at first could not tolerate his behaviour, which he deemed a great disgrace to himself and to his house. But at last he was overcome by his son's constancy, and began even to admire what in other respects he did not approve.

Though S. Aloysius loved poverty so much in his own person, yet he allowed his servants to be dressed according to their rank and position. His dealings with the gentlemen of the Court were so serious and religious, that as soon as he appeared all became grave. They never heard a word from his lips, nor perceived an action in him, that was not perfectly correct; and they knew he never would tolerate, in jest or in earnest, a syllable that was improper, so that it passed into a proverb amongst the nobles: "The little Marquis of Castiglione is not made of flesh and blood." The boy Prince, Diego, was once at a window when there was a strong gale blowing. It annoyed him, and he turned with childish anger to the wind and said: "Wind, I bid you not to bother me." S. Aloysius, who was near him, exclaimed in a charming way and with a smile: "Your Highness can give orders to men, for they will obey: but you cannot command the elements, for this belongs to God alone, Whom you yourself are bound to obey." As whatever the little prince said or did was told to the King, when the words of Diego and of S. Aloysius were related to him, Philip was pleased at the Saint's rejoinder, because so *à propos* and sensible.

While in Spain S. Aloysius came across a book of Lewis of Granada on the method of mental prayer, and how to fix one's mind upon it.⁸⁰ He took occasion from reading this to resolve to make at least an hour's meditation every day without a single distraction. Accordingly he would kneel down, as was his custom, without anything on which to rest, and would begin his meditation. And if after half an hour or three quarters of an hour, the least possible distraction came before his mind, he did not count the time he had already spent, but began from that moment a fresh hour; and persevered in meditation until he had succeeded in making it for a whole hour without the slightest wandering of his thoughts. In this way for some time he continued to devote five hours, and occasionally even more, to meditation every day. That he might not be interrupted by his attendants or by anyone else, he used to hide in some dark rooms, where firewood was stored, and there, without any material comfort, but to his great delight, he gave himself up to meditation and to his prayers. Nor could the household ever find him, though they often and diligently sought for him, especially

when some of the Nobility, his friends, came to call upon him. His parents frequently scolded him for hiding himself, but he valued the heavenly visitations which he used to receive at that time far above any visits of men, so he closed his eyes to all human respect, and never would he neglect or interrupt his spiritual duties to please anyone. He preferred to be considered wanting in civility and ill bred rather than be less devout to God. His friends saw this, and gave up paying visits of courtesy, and left him free from useless conversations to attend with greater freedom to his religious practices.

CHAPTER IX.

VIII.

**S. Aloysius determines to enter the Society of Jesus,
and makes known his vocation to his parents.**

1583.

Saint Aloysius had been about a year and a half in Spain when, urged by the Holy Ghost, Who every day worked in his soul more and more powerfully, he judged that the time had come for him to enter some religious order, as he had determined to do when in Italy. As he wanted to make up his mind what order he was to join, he prayed all the more fervently to God to enlighten him in an affair of such importance. He considered the matter from many points of view. Some of the motives which decided his choice he told his mother at the time, from whom I heard them, and others he narrated to us in the Society. His aim in all was the greater glory of God.

First, as he was much drawn to an austere life and to corporal penance, he felt inclined to join the barefooted Franciscans in Spain, who are like the Capuchins of Italy, and are very remarkable for their hard fare and their rough habit. It is true that the externals of a poor and severe dress, when joined as they usually are, with a solitary life amidst the woods, or with a holy life in the towns, are a source of great edification and attract souls who are desirous of doing good. But afterwards, he gave up the idea, either because he recognised how delicate was his constitution, or because he found it so broken down and

enfeebled by his great austerities, that he had reason to fear that he would be unable to bear so rigorous a life, and would run the risk of being forced to give up the Religious state. On the other hand he thought that, as he had got accustomed, even at Court, to fasts, disciplines, and other austerities, should he keep his health, he would be able to continue his penances and even to increase them without danger of any sort. It was his mother who had especially dissuaded him from his first idea. He had broached it to her, and she assured him that he would not live much longer if he either continued his austerities in the world, or entered an order with a very severe and penitential rule.

He then began to think whether it would not be better to enter an order which had fallen away from observance of its rule. For it seemed to him in that way he could not only be of help to the monastery into which he entered, but by degrees be the cause of the entire order embracing the reform. He thought that in this way he could do good service to God's Church. On the other hand, he considered that he had not virtue enough to promise so much for himself; he feared, if he were not to succeed, that he would procure his own ruin, as certainly would be the case if instead of helping others, he were himself to be hindered. Accordingly he resolved to choose an order which lived up to its first institute, and followed it faithfully.

He did not give his mind to consider those orders which are devoted exclusively to an active life and to works of corporal mercy, for they did not seem to be to his taste. But, among the many which are in the Church, some came before him whose members are cut off from all dealings with men, and pass a holy and tranquil life in perfect charity and silence, either in the country or in the towns, devoted to their own sanctification, to singing to Divine Office, spiritual reading and meditation. Such are generally speaking the Monastic orders. For these S. Aloysius not only had no repugnance, but a strong inclination and natural fitness. Because if he had learnt to find solitude of heart and peace of mind in the midst of a Court and the bustle of the world, much more would he be sure to discover it in a cloister cut off from the world and far from society.

However he had before him, not merely his own quiet of mind and God's glory, but God's greater glory; and he saw

that in solitary life he should be obliged to keep hidden whatever talent God had given him for the good of souls. He had read too, as some assert, and as will be told later on, in the *Summa* of S. Thomas of Aquin, the Angelic Doctor, that those orders hold the highest rank, which are instituted to teach and preach, and to devote themselves to the salvation of souls; because they not only contemplate, but communicate to others the subject of their meditations, and they most of all resemble in their life that which the Son of God, the True Way and Rule of all perfection, led upon earth. Jesus was not always hidden in the deserts, nor meditating and praying in solitude, nor was He always engaged in teaching and preaching; but sometimes He was in prayer in the desert or on the mountains, at other times He was converting and instructing the ignorant and preaching to them what concerned their salvation. S. Aloysius accordingly determined for the love of God to wean himself from that spiritual delight and quiet of which he could assure himself in the solitude of Monastic orders, and to enter an order of mixed life, for which education was required, and which, beside one's own good, had for its object to help to the perfection of others. As there are in the Church a number of orders instituted for this end and which devote themselves piously to it, the Saint began to compare them one with another, to consider the means and helps and practices they employ to attain their end.

At last, after long and mature deliberation, and after much prayer, he decided to choose the Society of Jesus, then the last born into the world, and in it to dedicate himself to the divine service. He considered he was called to it by God, and that its Institute was well suited for his purpose. Among other reasons which moved him to choose the Society in preference to any other order, four presented themselves to him, which, as he used to say, gave him great consolation. The first was because religious observance was there in its first vigour and was preserved in all the purity of the Institute, nor had it suffered any change. The second was because the Society makes a special vow not to seek after any ecclesiastical dignities, nor to accept one when offered, unless by order of the Pope. He feared lest had he entered any other order which does accept them, he would have been drawn out of it, and at the request of his relatives and against his own wish, promoted to some Prelacy.



First Communion of St. Aloysius.
From an oil painting by De Cairo (17th Century), for S. Aloysius' altar in the Jesuit Church, Milan.
(See Part I, c. 5 and Note 23)

This would not be so easy to do, if he were in the Society. The third was that he saw the Society had so many ways, by schools and sodalities, to aid in the bringing up of youth in the fear of God and the virtue of purity. He considered that a great service was being done to God's Church, and great pleasure given to His Divine Majesty by cultivating these tender plants, and protecting them from the chill of sin and from the heat of passion by the shelter of instructions and of the Sacraments. The fourth reason was because the Society expressly embraced



Church of the "Annunziata" in Florence,
in which S. Aloysius used to pray.
(See P. I, ch. 3.)

the work of the conversion of heretics to the bosom of the Catholic Church, and the evangelization of the heathen in India, in Japan, and in the new world. And he hoped that some day he might have the good fortune to be sent into those lands to convert souls to the Faith.

When the Saint had made his choice, he did his best to make sure, as far as he could, that it was the will of God. He determined to go to Communion for this intention on some feast of Our Lady, and by her intercession, to ask God earnestly to let him know if this was His most holy Will. The feast of the

Assumption in 1583 was at hand. S. Aloysius was then more than fifteen. He prepared himself with much prayer and extraordinary fervour, and on the morning of that festival he approached Holy Communion. This, according to tradition, took place in the Lady Chapel of the Jesuit Church at Madrid.⁸¹

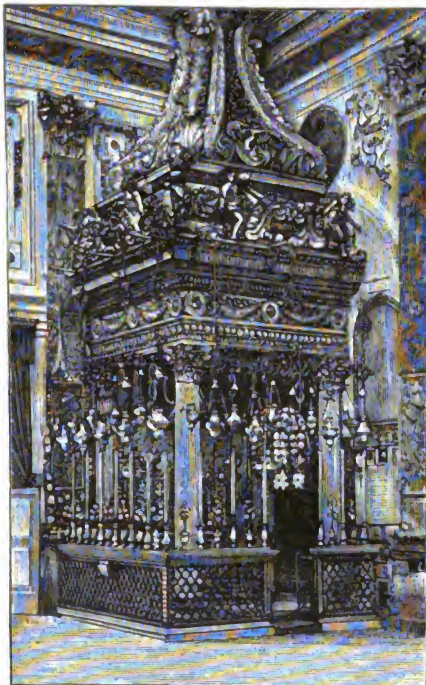
As he was devoutly making his thanksgiving, and praying, through Our Lady's intercession, to learn God's Will about his choice of a state of life, suddenly he heard a clear and unmistakable voice which made him become a member of the Society of Jesus, and, as he himself told his mother, and related to others when he was a religious, it added that he must tell all this as soon as possible to his confessor.

As he was now assured of God's wish, he returned to the palace, full of delight, and anxious to put into execution the divine will which had been just manifested to him. The very same day he went in search of his confessor and informed him of everything that had passed. He implored him to do all he could with his superiors that he might be received as soon as possible. When the Father had examined the beginnings and the growth of this resolve, he told the Saint that his vocation seemed to him genuine and from God, but that the consent of his father was needed, as without it the Society would never receive him. He must therefore inform the Marquis of his intentions, and persuade him by entreaty and by argument to grant his permission.

S. Aloysius lost no time, so great was his desire to consecrate himself to God. That very day he told his mother of his resolve. She was delighted, and thanked heaven for it. Like another Anna she willingly offered him up and dedicated him to God. She was the first to speak of it to the Marquis, and to check the outburst of passion into which he fell, when he heard of this unexpected determination of their son. And ever after she so aided and encouraged S. Aloysius, that her husband who had no knowledge of the ardent desire she had always had to see her son a religious, began to suspect that she acted out of partiality for Rodolph, and that, because of her wish that he should succeed to the title and estates instead of Aloysius, she wanted her elder son to leave the world.

Shortly afterwards the Saint with all possible humility and respect laid open his mind to his father and told him that it

was his ardent hope and his firm determination to pass the remainder of his life in religion. The Marquis giving way to violent anger drove his son from him with reproachful and bitter words, threatening to have him stripped and beaten. S. Aloysius humbly replied: "Would to God, that I had the favour to suffer



The Canopy supported by marble pillars
over the miraculous picture of "Santa Maria delle Grazie" in the Church of the
"Annunziata" at Florence.

(See P. I, ch. 3.)

something for His love!", and went away. His father was deeply grieved, and he turned his wrath against the boy's confessor, saying every thing that passion and love for his son brought to his lips. For several days he could find no rest, so grievous was the blow, so terrible the shock that he had received from Aloysius' determination. After some days he summoned his son's

confessor before him, and complained bitterly of him, as if he had been the first to put these ideas into the head of his eldest child, on whom all the hopes of his family reposed. The Father replied that it was only a few days before that Aloysius had told him of his resolution and that the young man himself could bear witness to this, although he had easily gathered from the life which the youth was leading that some day or other he would take a resolution of that kind. The Marquis was softened, and turning to S. Aloysius, who was present, he tried to shew him that it would not have been so bad had he chosen some other order. The Saint replied so admirably that the Marquis had nothing more to say. This we learn from the letter already quoted, in which, speaking of Aloysius, his confessor continues: "As to his vocation there are two matters worthy of note. I never said a word to him about it, though from his way of life I always foresaw what would happen. One day, the feast of the Assumption, after confession, and Communion which he approached frequently, he came to tell me after dinner that he had prayed God earnestly at the moment of Communion, through the intercession of the Blessed Virgin, to make known His holy will about his choice of a state of life, and that he had, as it were, heard a clear and manifest voice telling him to become a religious in the Society. His father felt this his determination very sorely, and as he saw him so firm in his resolve, he said to him in my presence: 'I wish, my son, that at least you would have chosen some other order but this, for so you would not have failed to receive some dignity by which you would have honoured our family. This you never will obtain in the Society, as it refuses them.' The youth replied: 'One of the very reasons why I have chosen the Society rather than any other order is just that I might thoroughly bar the way to ambition. Had I wanted any dignity, I should have kept my Marquisate, which God had given me as the eldest son; nor should I have left a certainty for an uncertainty.'"

When the confessor had left, the Marquis, who was continually thinking over what had happened, began to suspect that S. Aloysius had acted as he had done, in order to make him give up gambling, a vice to which he was terribly addicted. A few days before he had lost many thousand dollars, and the very evening that his son told him of his intention he had again

lost 6,000 dollars. It is true that his play grievously distressed S. Aloysius, and often when his father was at the card table he went to his room to cry; and he used to say to his servants that it was not the losses which grieved him, as much as the offence which was committed against God, so that his father's suspicions were not without apparent grounds. Nor was this the opinion of the Marquis only, but of nearly all at Court;



Miraculous Picture of Santa Maria delle Grazie
in the Church of the "Annunziata" in Florence, before which S. Aloysius made his
vow of perpetual Chastity.

A celebrated fresco painted in the year 1252 by the painter Bartolomeo.
(See P. I, ch. 3.)

for when what had passed between the Marquis and his son got noised abroad, the courtiers all highly praised Aloysius' wisdom for having tried to scare his father from play by the fear of a still graver loss.

When Aloysius continued firm and steadfast in his resolve, and kept on begging every day for permission to follow the inspiration from on high, and when he protested that he had no end in this but to serve God, our Lord, the Marquis began at last to believe that his son really meant what he said. When

he remembered the angelic life that Aloysius had always led from infancy, ever given up to piety, he was convinced that the call was really from God. What confirmed him still more in this belief was the opinion of Father Francis Gonzaga, General of the Franciscans of the Observance, a relative and intimate friend of the Marquis who was then on a visitation in Spain. At Don Ferrante's request he examined Aloysius for full two hours most carefully, and was so thoroughly satisfied, that he told the Marquis there could be no doubt that it was a divine vocation.

But though Don Ferrante was perfectly convinced that his son had a true vocation, he could not bring himself to give the required leave, and detained him with fair words. As soon as S. Aloysius perceived this, he did not wish to be delayed any longer, especially as Prince Diego had died of small pox and he was now freed from his duties at Court. Our Saint after attending the funeral service at the Escorial, resolved to strike a blow, and see what would be its success. Accordingly he went one day to the house of the Society, with Rodolph, his younger brother, and some of his attendants. He then told them that they might go home, for he meant to stay there and return no more. As they saw he was determined, and meant what he said, after having for some time begged him not to remain, they went back and told the Marquis what had happened. He was confined to his bed with the gout, but sent at once Dr. Sallust Petroceni of Castiglione, one of the Judges of his courts, to bid Aloysius to return. S. Aloysius replied that what would have to be done next day might just as well be done this, and that as he wished to stay where he was, he implored his father not to deprive him of that pleasure. When the Marquis got this answer he said that it would be a disgrace to him if the affair should end in such a way as be the talk of all the Court. Accordingly he sent the Doctor to say that Aloysius must absolutely come back. He obeyed and returned. On another occasion in conversation with the Father General Gonzaga, Don Ferrante implored him, by his kinship and by his friendship, to dissuade his son from becoming a religious, and to persuade him that even in his station of life, he could serve God in the world. He urged the grave loss it would be to him and to his States to be deprived of a son of such intelligence, who

would have governed his people so well and so religiously. The General begged to be excused, as neither his profession nor his conscience could allow him to do what he was asked. The Marquis insisted that he should at least beg Aloysius not to enter religion in Spain, but would induce him to return with him into Italy, whither he was soon going, and he gave the General his word of honour that in Italy he would permit his son to do what he wanted. The Father General remembered that when he himself was at the Spanish Court, and wanted to become a Franciscan, his parents after endeavouring to dissuade him, tried to take him back to Italy, in order to use every effort to make him change his mind. He however would not consent to return, but took the habit in Spain. Accordingly he told the Marquis that he was not a fit person to do what was asked from him, for the reasons drawn from his own experience, and in fact that he scrupled to give his consent. However he engaged to speak to S. Aloysius. The General told the Saint the request of the Marquis and what had been his answer. "I really scrupled to undertake such a task, even though the Marquis promised that he would give you full permission in Italy."

The young man trusted that his father, as soon as he reached Italy, would keep his promise; and told the General that he would be delighted to give this satisfaction to the Marquis. And he added that he made no difficulty about it, because he had forecast all that might happen and was so resolved and fixed in his determination, that with God's grace, he felt immovable, and so had no fear of anything whatsoever. The Father General gave his reply to the Marquis, and so the affair was settled by mutual agreement.




CHAPTER X.

IX.

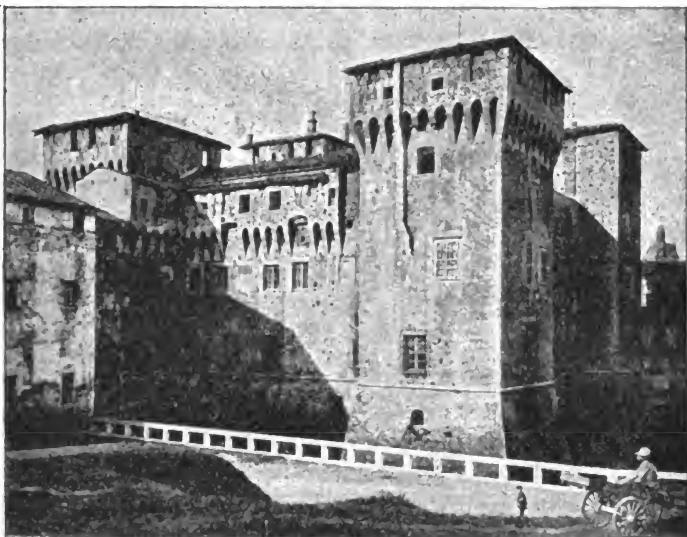
**S. Aloysius returns to Italy, and meets with trouble
about his vocation.**

1584.

n 1584 John Andrew Doria, who had just been created Admiral by the King of Spain, was returning with his fleet to Italy. Don Ferrante determined to sail for Italy in one of the Galleys, and take with him his wife and sons.⁸² As they were going on board, Father General Gonzaga, who had finished his visitation and all his other business in Spain, desired to embark with them. It is not easy to tell how fortunate Aloysius esteemed himself to have the company of such a Father. For every time he looked at him, he appeared to see a real and living image of religious life and of regular observance; and he told me afterwards, how he used to note diligently all his actions so as to draw profit from them, and he learnt how worthy the Father was of the name and office of General of the strict observance because of his great virtue and exemplary life. And that this opinion was well grounded and correct, has been made evident since this Father was appointed Bishop, first of Cefalù in Sicily, and lastly of Mantua, for in that dignity he ever led so religious and holy a life, that he was held by the common opinion of all who have known him, and had to do with him, to have followed in the footsteps of the saintly Bishops of old, and to have deserved to be proposed as an example to all religious who are elevated to ecclesiastical honours. In such good and pious company, S. Aloysius passed his time very happily, talking on spiritual topics and laying before the General any difficulties he met with in the devout life.

They reached Italy in the July of 1584, when S. Aloysius was 16 years and four months old. He expected that his father would at once give him leave to carry out his wishes, and he began with all diligence to press for permission. But the Marquis told him that he wished first to send him with his brother Rodolph to pay their respects, in their father's name, to all the princes and dukes of Italy, and that accordingly he must get himself

ready for the journey.⁸³ This the Marquis did in the hopes that it would help to turn him away from his wish to become a religious. S. Aloysius set out, with his brother and a numerous suite, and paid visits to the various Sovereigns of Italy. Rodolph, though the younger, was magnificently dressed as suited his station, but the good Aloysius wore only a plain suit of black serge, and would have nothing elegant about him. The Marquis



Ancestral castle of the Gonzaga (castello di Corte) at Mantua. Exterior.
(See P. I, ch. 4.)

had provided some splendid suits of clothes, embroidered and almost covered with gold, for Aloysius to wear when he arrived in Italy, and had to present himself before the Infanta, wife of Charles Emanuel, Duke of Savoy.⁸⁴ But it was impossible to persuade him even once to put them on. In Castiglione it once happened, and it was not the only time, that his hose were all torn, and for fear they should be noticed and others put in their place, he covered them with his cloak. One day as he was going up stairs, he let drop his rosary and as he stooped down to pick it up, his tutor who was behind him saw that his hose were

so full of holes, as to allow his skin to be seen. "O Signor Aloysius!", he exclaimed, "what are you doing? Do you not perceive that you are bringing your family and yourself into disgrace?;" and he bade him change them and put on another pair. S. Aloysius did not dare to refuse, perhaps for fear that the tutor would tell his father.

While travelling he was always saying vocal prayers, or meditating. He never omitted his usual fasts, or his evening prayers. As soon as he reached an inn he withdrew into a room, and looked about for a crucifix before which to pray, and if there was none he made a cross on a piece of paper with charcoal or ink, and kneeling down before it he spent an hour or more in prayer and his usual devotions. On arriving at any city where there was a residence or College of the Society, if the place was a capital, after he had paid his respects to the Sovereign, he always went to see the Fathers. The first thing he did on entering the College was to go straight to the Church to make a visit to the Blessed Sacrament, and he then remained talking with the Fathers as long as he could. When he went to the Duke of Savoy, two things happened worth noticing. S. Aloysius was staying in the palace of his relative, Signor Jerome della Rovere, who afterwards was created Cardinal, and was in a room with a number of young men of family, when a gentleman of some seventy years began a somewhat improper conversation. Our Saint, indignant at this, addressed him plainly in these very words: "Is not an old man of your position ashamed to talk about such subjects to these young gentlemen? It is scandalous and a very bad example, for, evil communications, as S. Paul declares, corrupt good manners." And with that our Saint took up a spiritual book and withdrew into another room, apart from the company, to show that he was still displeased. The old gentleman was much mortified, but the others were exceedingly edified. The other circumstance was as follows. His uncle Hercules Tana, his mother's brother, on hearing of his arrival at Turin went to see him, and begged him and his brother to come and pay him a visit at Chieri. He urged that it would be a great favour to all his relatives, as Aloysius had never been there. Our Saint accepted the invitation and went with his brother. Hercules had arranged for a ball in honour of his nephews. S. Aloysius did all he could to avoid going. But he was earnestly

pressed to go by several, who assured him that the ball was got up merely for his honour and as a sign of rejoicing at his visit. He suffered himself to be led into the ball, where a number of gentlemen and ladies were already assembled, on the understanding that he would merely be present, but would not dance. Hardly had he sat down when one of the ladies rose from her seat and came to invite him to dance. He immediately got up and, without another word, he left the room and did not return. His uncle Hercules shortly after went in search of him, but could not find him. At last, however, on passing through one of the servants' rooms, he perceived Aloysius hidden in a corner, between the bed and the wall, on his knees and engaged in his prayers. So astonished and edified was Signor Tana that he did not dare to interrupt him, but left him alone.

CHAPTER XI.

Aloysius has to bear new trials at Castiglione and at last obtains permission to enter the Society.

1584.



When all the visits had been paid, our Saint returned to Castiglione with the certainty that the Marquis would keep his promise and give him full leave to go. He was however, very much mistaken, for his father would not hear a word about it, and did everything he was able to make him change his resolve. His father could not persuade himself that Aloysius had a real vocation, but thought he was moved merely by youthful fervour which would vanish with time. Other personages, through their near relationship and the affection they had for Aloysius, made various and utterly unlooked for attacks on his resolution. First of all, William, the Duke of Mantua, who had always been very fond of the Saint, sent a bishop of great eloquence to Aloysius at Castiglione, with the following message from him. If the life of a layman was distasteful to him, let him enter the priesthood, for in that state he could devote himself to work for the greater glory of God and the good of his neighbour, even more than in the religious state. There were plenty of examples of holy men, in bye-gone days as in our own times, like S. Charles Borromeo

and others, who in positions of high dignity were more useful to the Church than many religious. And he promised in fine, to make use of his best endeavours and influence to gain him Church promotion. The Bishop fulfilled his part most earnestly and brought forward excellent arguments. Aloysius answered them all with great prudence, and in conclusion said that he thanked the Duke very much for the affection which he had always shown to him and of which he gave proof by the offers he had made. He assured him, however, that as he had declined all the help that he might have obtained with the same object from his own family, so he declined the offers which his Highness had just so liberally made to him. In fact the very reason why he had chosen the Society was in order not to have to accept a dignity of any kind, as he was determined to desire God alone in this world.

The next attack was from Alphonsus Gonzaga, his uncle, to whose property of Castel Goffredo Aloysius was the heir. He made the same offers as the Duke of Mantua and received the same replies. Another person of high position, of the Gonzaga family, after having said a great deal to make Aloysius change his resolve, at last began to speak ill of the Society, and urged him at least not to enter an order, which lived in the midst of the world, but rather to choose one which was altogether withdrawn from outside employments, like the Capuchins or Carthusians. Possibly the gentleman said this with the intention, if Aloysius had altered his mind, to avail himself of the fact of his change, to condemn his vocation altogether; or because he could more easily have dissuaded him from entering these other orders as quite beyond his strength and unfitted for his delicate constitution; or at least because it would have been easier to take him from one of these orders and obtain for him some ecclesiastical dignity. Aloysius however replied briefly that he did not see how he could withdraw more entirely from the world than in the Society. For if by the world you mean riches, poverty is perfectly observed in the Society, as therein one has not and cannot have anything of his own. If the world means honours and dignities, the door is shut against them by the vow not to seek after them nor to accept them, even if they have been offered by Kings and Princes, unless by the Pope's command. These replies silenced this gentle-

man and he told many who heard of them how firm was the Saint's vocation.

The Marquis got others to come to the attack, especially Monsignor John James Pastorio, the parish priest of Castiglione, in whom S. Aloysius placed considerable confidence, to try to persuade him to remain in his post as ruler of the Marquisate. But so thoroughly did the Saint convince the priest by his replies, that he was forced to go on an embassy to the father in favour of the son with the view of persuading the Marquis that the



Ancestral castle of the Gonzaga (castello di Corte) at Mantua. Inner court.
(See P. I, ch. 4.)

vocation came from God. Ever after that, Don Pastorio lauded Aloysius as a saint, so edified was he with what the young man had disclosed of the secrets of his soul.

The Marquis still not content with all the trouble which he had taken, earnestly begged a religious, who was his great friend, out of affection for him, to make a powerful attack on S. Aloysius and try in every way to shake his vocation. The Father was a preacher renowned throughout Italy, and he became a Prelate before his death.³⁵ Very unwillingly, but because he could not refuse the Marquis, he undertook the task, sparing

no pains and exerting all his eloquence. But he failed, and speaking in praise of the constancy of the young man to one of the principal Cardinals, he said: "I was put to do the Devil's work with this youth, and I did it with all possible diligence and to the best of my knowledge. But all in vain, for he stood so firm and immovable that it was impossible to overcome him." Still for all that the Marquis hoped that his son would have been somewhat shaken by so many attacks, and to see whether such was the case, one day, when confined to bed by the gout, he sent for him, and asked him what he thought of doing. S. Aloysius answered respectfully, but plainly, that he thought and had ever thought of serving God in the religious life of which he had spoken. The Marquis burst into a fury at these words, and with angry face and biting words drove him away and bade him go out of his sight. The Saint took these words as a command and went at once to the convent of the bare-footed Franciscans, called S. Mary's, a mile or so outside Castiglione. This house stands close to a beautiful artificial lake,⁸⁶ which had been made by damming up the streams that flow down from the hills. It is built on a site much esteemed in days gone by, as a room half underground plainly shows. This chamber is ornamented with ancient mosaics, and a stream of clear water, which is brought by underground channels beneath some rooms, built by the Marquis Don Ferrante as a place of retirement for himself and his children, there leaps up, in a sparkling and merry fountain. To these rooms S. Aloysius retired, and he had his bed, his books and other furniture brought thither. He gave himself up to a most solitary life, disciplining himself frequently every day, and spending the whole time in prayer. No one dared to tell the Marquis, for fear of making him angry.

When some days had gone by, Don Ferrante, who was still confined to his bed with the gout, asked what had become of Aloysius. When he learnt that he was stopping at the convent, he ordered him to be sent for at once, and as soon as he came to his room he bitterly and with great anger reproved him for having dared to leave his house to vex him the more. Aloysius answered very quietly and respectfully that he had left because he thought that he was thus doing what he was bid, as his father had told him to go. The Marquis added many words

and threats, and then ordered him to retire to his room. Aloysius bowed his head: "I go there to obey you," he replied. As soon as he had reached his apartment, he closed the door, and kneeling before a crucifix he began to weep bitterly, calling on God for constancy and courage in his many trials; he then stripped and disciplined himself for a long time. Meanwhile the Marquis was undergoing a struggle between his conscience and the natural affection he had for his son. On the one hand he did not wish to offend God, on the other he could not bear to think of being deprived of a son he loved so dearly, and so excellent in every way. He feared that Aloysius would be made ill by his severe correction, and being somewhat softened, he summoned the Governor of the town, who was in the antechamber, and bade him go and see what Aloysius was doing. The Governor found a servant outside the room who told him that his young master had locked himself in and did not wish to be disturbed. However, the Governor said he had orders from the Marquis to see what his son was doing, and accordingly he came to the door, and as he could not get in, he made a little hole in the crevices and looking through it he saw Aloysius half undressed, on his bare knees upon the floor, in front of a crucifix, weeping and scourging himself. Deeply moved and touched by this sight, he went back to the Marquis and with tears in his eyes he said to him: "Sir, if you had seen what Signor Aloysius is doing, you certainly would not try to change him from his good resolution to become a religious." The Marquis asked him what he had seen and why he was crying: "Sir," he replied, "I have seen something with regard to your son which would make anyone cry;" and he told him what he had witnessed, to the great surprise of the Marquis, who seemed as if he could hardly bring himself to believe it.

Next day the Marquis waited till the same hour and, as he had arranged, was informed of what was going on; he then was carried in a chair to the door of S. Aloysius' room, which was on the same story as his own. There through the hole already made, he could see his son again in tears and scourging himself. So moved was he by the spectacle, that for a time he remained quite amazed and as if lost to all around. Then, controlling himself, he bade his servants to make a noise and knock at the door. When the Marquis entered with his

wife, he found the floor marked with drops of blood from the discipline, and the place where the saint had been kneeling all wet with his tears, as if water had been spilt there.

This sight, and the frequent petitions which Aloysius had made, at last induced the Marquis to grant the leave required. He wrote to Scipio Gonzaga,⁸⁷ Patriarch of Jerusalem and afterwards Cardinal, who was then at Rome, to offer, in his name, his eldest son to the Father General of the Society of Jesus. That son, he wrote, "was all that was most dear to him, and in him were centred all his greatest hopes in this world;" and he begged him at the same time to ask where his Paternity would wish his son to make his noviciate. The General, who was Claud Acquaviva, son of the Duke of Atri, gave a fitting answer, and as regarded the noviciate, he said that for many reasons it should be made in Rome.

At this good news, S. Aloysius was perfectly delighted, nor could he restrain himself from writing at once to the General⁸⁸ to thank him as best he could for so great a favour, and since he could not find words to express his feelings, he offered himself and made himself over to him. The General was delighted with his affectionate letter and replied that he accepted him and looked forward to welcome him as his son. The arrangements for the renunciation of the Marquisate were then begun. Aloysius, as has been said, had already received the investiture by name from the Emperor. The Marquis desired him to cede it to his next brother Rodolph. Aloysius with great alacrity consented, and pressed for the settlement. He gave leave to others to draw up the form of the renunciation, quite content with whatever the Marquis might wish, provided the affair could be finished as quickly as possible, so that as soon as all was concluded, he should wing his flight to religious life. The form was drawn up as follows. The Saint absolutely resigned every sort of authority he might possess over the Marquisate, and every right of succession to the other fiefs which might come to him. Of all his property, he was to have, at once, 2,000 dollars in ready money to do what he liked with; and 400 dollars a year as long as he lived. When the deed was drawn up, it was laid before several doctors of law and the Senate of Milan, to see whether any flaw or subject of litigation could be found in it. It was then finally forwarded to the Emperor's Court, for confirmation

by his Majesty, as the transfer of authority could not be made without his consent, because the State of Castiglione was of free Imperial grant.

The Duchess of Mantua, Eleanor of Austria, gave S. Aloysius very great assistance in carrying through the renunciation at the Court of the Emperor, her nephew. Our Saint had earnestly recommended the cause to her, as he knew she was not only able to help him, but that she always gladly used her influence



Ducal Palace at Mantua,

where S. Aloysius lived as page to the Duke from November 1579 to June 1580.

(See P. I, ch. 4.)

in such matters. And that she did so we find in her *Life* P. III, c. 5.⁸⁹ "It chanced that a young Marquis of illustrious family, the heir to a State, was moved by God to leave the world, nor was anyone able to turn him from his holy resolve. As he was however obliged to obtain permission from the Emperor to transfer his fief to his brother, he had recourse to Eleanor. She considered the affair carefully, and as she knew the character of the youth who desired to give up his position, not only did she encourage him to be faithful to the call from God, but she wrote most earnestly to her nephew, the Emperor

Rodolph and obtained what she wished. The result was the attainment of the young man's holy desire, who before many years had passed, and after a saintly life, died a religious, and went to Heaven to receive eternal glory."

CHAPTER XII.

X.

S. Aloysius is sent on business to Milan, and what happened there.

1584.



While they were awaiting the consent of the Emperor to the renunciation of the Saint, some very important business had to be settled by the Marquis at Milan.⁴⁰ He was however quite unable to go himself on account of the gout, and he determined to send Aloysius in whose prudence and judgment he had the greatest confidence. And with good reason; for on several occasions he had entrusted him with negotiations with various Princes, and he had carried them out and brought them to a conclusion to his very great satisfaction. Aloysius went accordingly to do what his father desired, and he was forced to remain eight or nine months at Milan. He managed the business with such skill and foresight, although it was very difficult and involved, as to gain what the Marquis desired. Nor was it altogether time wasted for Aloysius. He had completed his logic in Spain, as has been narrated; and he continued natural science at the Brera, the College of the Society. With his great talents and rare intellect, he made considerable progress in his studies. He went morning and evening to the lectures, and if business prevented him he had the lecture taken down for him to study privately. When there were public disputations, he not only went to them but he took his turn in arguing for or against the theses; nor would he claim any exemption whatever. Though in these discussions his acute intelligence was plain to see, yet he was so modest that never did an unguarded word escape his lips, nor, as his professor attests, did he ever show the least thoughtlessness of youth in what he said or did. This remarkable modesty won for him the affection of all.

He attended also every day in the same College a lecture on Mathematics. As the lecturer did not dictate his course, Aloysius, for fear of forgetting what he had heard, on his return home, used at once to dictate to his servant what he had heard. With such ease and clearness and with so wonderful a memory did he accomplish this that I was perfectly amazed when the man who had written down the lectures and who kept them as relics, showed them to me at Castiglione. Never had he forgotten a proof or misplaced the figures, the measures, the calculations, the points, lines, or correct terms with which those pages are filled. He went to the College very quietly dressed in black Florentine serge, without a sword. He hardly ever said a word to his attendants in the streets. He was generally on foot though there were plenty of horses in his stables. His sole recreation, during his stay in Milan, was conversation with the Jesuit Fathers, and a good deal of his leisure time was passed in talking first to one then to another Father on spiritual topics or on his studies. His professor of science remarked that when in conversation with religious, or even with laymen of some position, he showed them so much respect, that he kept his eyes downcast and rarely looked them in the face. Nor did he talk only with the priests and scholastics, but with the lay brothers also, and especially with the Porter of the College, and he considered it a great favour if the Brother left the keys of the door in his hands while he went to summon one of the Fathers, for he imagined himself thus to be already a Jesuit.

Aloysius knew that, except when there was a holiday during the week, there were no lectures on Thursdays, and that the Fathers of the College were accustomed to walk out to a villa called La Chisolfa about a mile and a half outside the Porta Comasina. The Saint used to start off on foot early in the morning, and would make his attendants stay somewhat behind, while he went on alone, either reading spiritual books, or meditating, or gathering violets in spring-time, till he saw some of the Fathers coming along the road. When they passed by him, he respectfully saluted them, and then quietly followed them gazing after them as long as they were not hidden by a turn of the road. And he took as much pleasure and delight in merely looking at them, as if he had seen the very angels of heaven. He deemed them

already blessed because they had no hindrance to the service of God, as he had, and he yearned after a condition like their own. When they were arrived at the villa, he turned back to meet others, and so he went home full of joy. Everyday during the Carnival he went to the College to avoid all worldly pageants and to talk on pious subjects, and he used to say his pageants were the Jesuits, whose society was more delightful to him than anything in the world. He spoke with such contempt of worldly amusements that it was easy to see how little he cared for them.

One day during Carnival there was a magnificent tournament at which the whole City was present, and especially all the young men of family, who were mounted on horses of great price, and as magnificently caparisoned as possible. Aloysius made up his mind to be present in order to trample on the world and thus overcome himself by a public humiliation. Though, as has been said, he had a number of horses in his stables, and one was usually led after him with housings of velvet, on that day quite exceptionally he rode through the streets, full of the nobles, on a little old mule, attended by only two servants. He showed his contempt of the world, as he let it laugh at him. Many religious noticed this action of his to their great consolation and joy.

As to his religious practices, S. Aloysius followed his ordinary custom, nor did he ever omit his usual meditations. He often and willingly paid a visit to devout places, and especially to the Madonna di San Celso, whither crowds went at that time on account of its many miracles. He went to Communion at the Jesuit Church, San Fidele, every Sunday and holiday, and he did so with such humility and devotion that all who saw him were greatly edified, for he seemed to inspire fervour and holiness. A Father⁴¹ who then was preaching in that church, declared that whenever he wished to rouse himself to earnestness and devotion in his sermons, he turned to look at S. Aloysius, who was always present at his discourses, and who took up his position in front of the pulpit. At the mere sight of him he felt his soul moved and softened as though he saw something sacred, so high was the repute of sanctity in which he was then held.






Casale-Monferrato about the year 1600.

After an old engraving in *Novum Theatrum Pedemontii et Sabaudie etc. etc.* (Hagae etc. 1726.) (See P. I, ch. 6.)

CHAPTER XIII.

The Emperor consents to the renunciation. The Saint again urged by his father, is again victorious.

1585.

he reply of the Emperor giving his consent to the renunciation had already arrived, and as Aloysius was now 17, he was expecting every day to be recalled to Castiglione, and to be able freely to take his flight to religious life, when suddenly a fresh storm arose which drove him back from the mouth of the harbour into the open sea. His father possibly thought that his son, weary with waiting, had grown cold about his resolve. Or, whether it was that moved by his fatherly affection, he could not bring himself to grant the leave required, or whether from other human motives, he resolved one day to go over to Milan again to test the will of S. Aloysius, and to get others to do so, that he might once for all make it quite clear if it was God's wish or not that his son should come to so grave a determination. He arrived at Milan quite unexpectedly and asked Aloysius what he was going to do. He found him firmer and more resolute than ever, and was terribly grieved. He first spoke to him in anger; then he began to talk to him in a friendly way, and to prove to him that he was not so bad a Christian as to wish to offend God or to oppose His Will, but that reason told him that it was not a call from on high, but a mere fancy of his son, because the love which Heaven commands us to have towards our father, and many other reasons drawn from God's service, dictated the very contrary of what he intended to do. The Marquis began to argue, with every motive that affection could dictate, that his entry into religion would be the complete ruin of his family. He set before him the excellent dispositions which God had given him, wherein there was no danger of his being turned from a good life, so that there was no occasion to fear remaining in the world. For even in the world he could lead the life of a religious, and he would maintain the subjects whom God had given him in the observance of

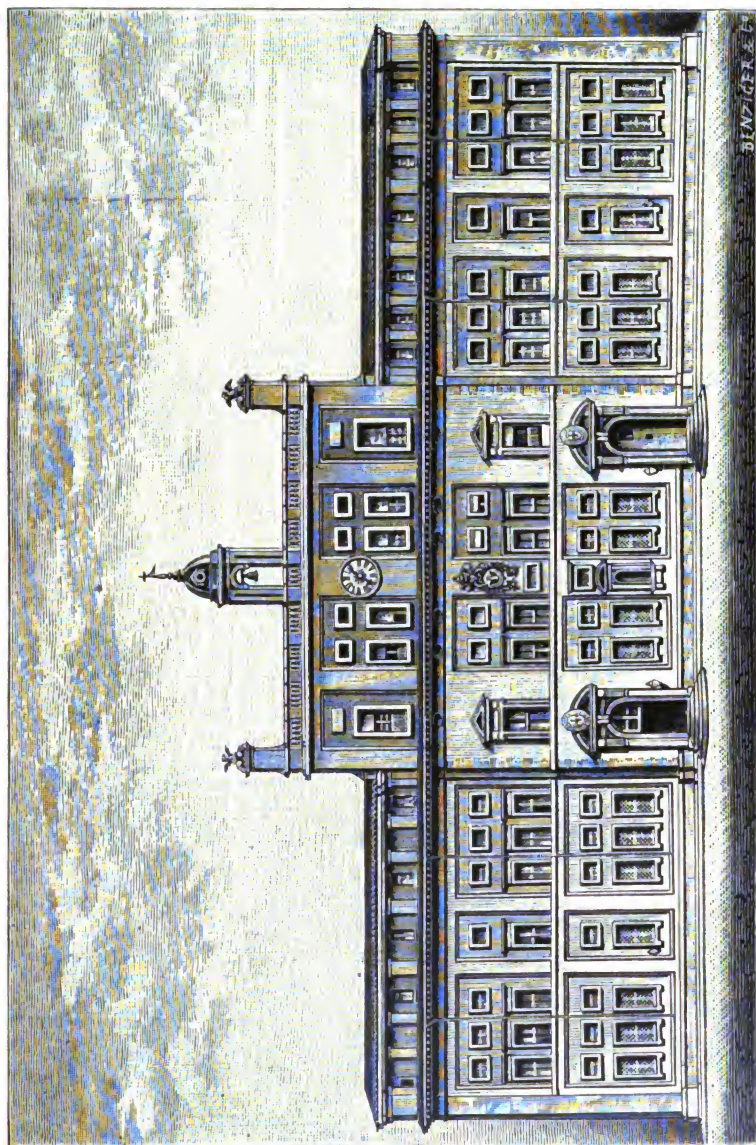
His laws, and, by his example, lead them to Christian piety. By this road too he had the gate of heaven open to him. He reminded him of the respect, the confidence and love his vassals had towards him, and how they longed and implored God that they might fall under his rule. He pointed out how his courteous manners had won him the favour of the Princes whom he had met, and how highly esteemed he was by them. He laid before him the ardent character of his younger brother, to whom he was about to resign his States; his youth, his inexperience, which made him less fit for the exercise of authority; the danger there was of his committing follies, if he were left his own master when so young. "See," he said, "how ill I am, scarcely able to move on account of being tortured and enfeebled by continual attacks of gout. I require to be relieved of the burden of government, which you could this very moment undertake. Whereas if you enter a religious order and abandon me, affairs will arise to which I shall not be able to give my attention, and I shall be crushed by troubles and misfortune, and you will be the cause of my death." And at this point the Marquis burst into a flood of tears and went on to say words full of sorrow and deep emotion.

S. Aloysius listened to what his father had to say, then humbly thanked him for all the affection and fatherly love which he had shown to him, and he added that he had carefully considered all, or, at least, most of what his father had spoken. He was fully aware of his duty, and had not God called him to another kind of life, he would have done wrong not to have heeded the considerations which had been laid before him, and especially the duty of obeying and helping his father, to whom, after God, he was under the most special obligations. As, however, he was induced to enter the religious life not by caprice but out of obedience to God, Who was calling him to His service, so he trusted that his Lord, Who knows everything, and sees everything, would arrange all according to the good will of His Divine Majesty, and to the advantage likewise of their family and their States, nor could they expect less from the Divine Goodness.

When the Marquis learnt that S. Aloysius was firm in the conviction that he was called by God, and that this alone moved him to take so weighty a resolution, he felt that if he

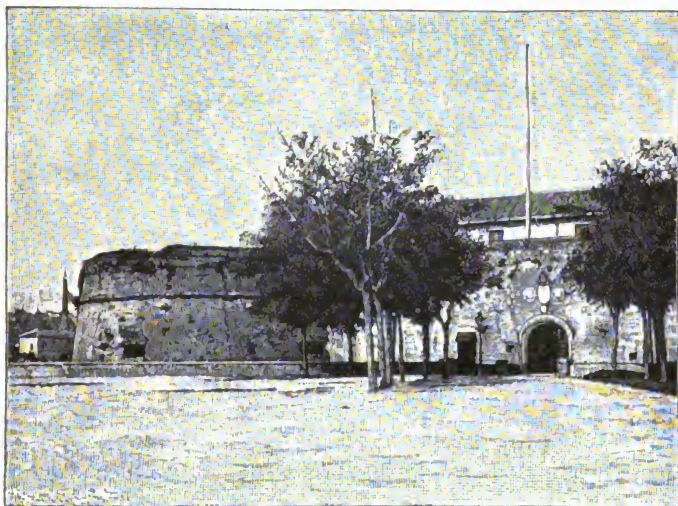
wanted to make his son give up his purpose, he must first of all remove this conviction. He accordingly took steps that various persons both seculars and religious should examine and test the mind of Aloysius, and that they should try to persuade him that it would be to God's service, if he remained in the world for the government of his States. Each of these persons, to please Don Ferrante, for several days, separately examined the Saint's vocation; they put before his eyes with all the eloquence they could the difficulties of religious life; and they tested in various ways his constancy. But one and all were so thoroughly satisfied, and so greatly admired the firmness of the young man, that they declared to the Marquis that the vocation was from God, and even spoke in the highest praise of Aloysius.

When the Marquis heard all these various declarations, so much against his wish and yet so thoroughly agreeing with one another, he determined once for all to clear up the question whether the vocation was God's will or no. He had himself carried in a chair to S. Fidele, the Jesuit house, for the gout prevented his going there any other way. There he summoned Father Gagliardi,⁴² who was of great repute in Milan, and told him that in an affair of such importance as that of losing his eldest son and such a son, he had determined to rely on his opinion and be guided by his advice. He wished however that first of all the Father should examine Aloysius in his presence as to his vocation, and begged him to bring forward against it the strongest reasons that his talents and learning could suggest. On his own part he promised that, after that, he would set his mind at rest, as far as he possibly could. The Father, to content the Marquis, consented. S. Aloysius was sent for, and the Father examined him very carefully for a whole hour. He put before him every difficulty that could be devised to test his vocation and to see whether it were genuine or not. And as to the choice of the Society in particular, he spoke so strongly and made objections greater than which could not be presented to anyone who was going to enter that order, that it really seemed as if these were his own opinions; so much so that S. Aloysius began to suspect that F. Gagliardi was speaking seriously and meant what he said, as he himself told me afterwards when he had been received. The respect



The Jeuit College in Rome,
where S. Aloysius completed his philosophy and studied theology for 4 years.
(See Part II, c. 11 ff.)

and esteem in which he held that Father made him hesitate for a moment. For as the Saint often said, no one had ever before so thoroughly felt his pulse, or used arguments against him exactly as if they were his own convictions. However Aloysius always replied with such frankness to all his questions, solved so completely all his difficulties, and that not only by argument, but with the authority both of Holy Scripture and of Theologians, that the Father was not merely edified, but was amazed to see how well grounded he was in his vocation,



Casale-Monferrato. Tower and Castle gate.

(See P. I, ch. 6.)

and thoroughly versed in the Bible and sacred writers. He thought he must have read what S. Thomas of Aquin has written in his *Summa Theologiæ* about religious orders, so correct and to the point were his answers and his solutions of the objections which he brought forward. The result was that Father Gagliardi was so astounded that he exclaimed: "Signor Aloysius, you are right. It certainly is as you have said. There is no doubt about it. You have both edified and satisfied me." These words were a comfort to the young

man, for they showed him that the Father's ideas were not those which he had put forward in order to test him. And the Marquis himself, having bid Aloysius to leave the room, acknowledged that his was a great and divine vocation; and he began to recount the holy life which his son had led from infancy, declaring that he was willing to allow him to enter religious life. A few days later Don Ferrante returned to Castiglione. S. Aloysius remained to despatch some business. He was then to complete the affair of his renunciation and he got through his business as fast as possible, for every hour was like long years to him until he could be safe out of the world and of its perils.

CHAPTER XIV.

XI.

**S. Aloysius first goes to Mantua to make the Exercises,
and then to Castiglione.**

1585.



As the time for his return to Castiglione drew near, and since, from what had passed, S. Aloysius felt sure he would have to go through some fresh tempest, before he left Milan he wrote to the General of the Society an ardent letter, in which he told him of his troubles and asked his advice as to what he was to do. He begged his Paternity, in case his father should try again to hinder or delay his going into religious life, that he might, without any further permission of the Marquis, take refuge in some house of the Society, now that everyone could see that his vocation was evidently from God. Though the General deeply pitied the young man and was very concerned about the danger he was in, still he deemed that what Aloysius requested ought not to be granted against the wish of his father. He replied that Aloysius was to do all in his power to obtain that consent, as this was undoubtedly to the greater glory of God, to his own greater good and that of the whole Society. The Saint followed the advice and left Milan. But before going to Castiglione, he went to Mantua and there partly for his own consolation, partly to strengthen his will and fortify himself against the assaults which he feared, he made the *Spiritual Exercises* of S. Ignatius in

the Jesuit College of that city. This was in the July of 1585, just at the time when the Japanese Ambassadors were expected every day. They had come from the far East to Rome to acknowledge and submit themselves to the See of Peter, and pay homage to the Sovereign Pontiff, Christ's Vicar on earth, in the name of their Sovereigns and of the Christians of Japan. They were returning home at the conclusion of their embassy to Gregory XIII., who was on the throne at their arrival, and afterwards to his successor, Sixtus V., whose election occurred



Casale-Monferrato. Entrance to the house, in which S. Aloysius' father, Don Ferrante, lived with his family.

The inscription is: *HOSPES SI ES DOMINI: DOMUS EST TUA, SI SECUS, ITO.*
(See P. I, ch. 6.)

during their stay in Rome. After visiting the Holy House of Loreto, and going through a large portion of Lombardy, they reached Mantua in July. There they were received by Duke William and his son Don Vincent with royal magnificence and every honour. Crowds of people came in from every side and were astonished at the preparations, the festivities, and especially at a novel so spectacle as that of the Ambassadors themselves, whom they saluted with their ardent blessings, but S. Aloysius cared nothing for any sights or rejoicings

and remained in doors and in solitude. During the great heat of summer he kept himself shut up for two or three weeks in a very small room. He spent the entire time in prayer and meditation, and with such fervour that he did not allow a moment to pass without vocal or mental prayer, or spiritual reading.⁴³ All that time he took so little food that one could almost say that he eat nothing, and Brother Michael Angelo Pasqualini and others, who waited on him at table, wondered how he could support life. Father Antony Valentino⁴⁴ conducted his retreat. He was a religious of great experience in this, and well informed about the spiritual life, as for twenty five years he had been Rector and Master of Novices in the Venetian Province. S. Aloysius made a confession of his whole life to him with great feeling and devotion, and as the Father writes in a letter, he was much amazed at it, and edified by the rare virtue of the Saint. To this also he deposed on oath, when he was examined by the Vicar of the Bishop of Reggio at Novellara. On that occasion he was asked whether he was aware that S. Aloysius had led a life of perfection, adorned by numerous virtues and spiritual gifts. He replied as follows: "Yes, my Lord, I am aware, not merely from what I have heard our Fathers say, but much more from a young man who was his valet, Clement Ghisoni, who wrote out his lectures, and was almost his fellow student, from whom I have learnt a great deal about the penance, love of retirement, the extraordinary acts of virtue, and holy life of this young man. I know it too from a still better source, because I had at that time to see much of him, as I was engaged in giving him the *Spiritual Exercises*, with a view of his being more sure about his vocation, as it was his father's wish that he should be. On this occasion I heard his general Confession. Spite of much consideration, I cannot recall anything which I could put down as a mortal sin; on the contrary I could record many marvellous things, thanks to his holy and very virtuous life. This I certainly can affirm, that his Confession left deeply impressed on my mind a high idea of his holiness, innocence, and great purity, and I have always spoken of him in this sense."

This Father, for some reason or other, left Mantua, and another Father, Lelius Passionei, went on with the *Exercises*. To him the Saint went several times to confession, and he also

deposed on oath, that he admired in Aloysius a remarkable goodness, purity, devotion, humility, mortification, as well as other virtues. On this occasion the Constitutions and rules of the Society were shown to him. After diligently reading them, he said that he found no difficulty in any of them. When about to leave he asked for a copy of the meditations on the Passion for his use when he was gone.

At last he returned to Castiglione, and as soon as he arrived, he was anxious to push on his affairs; but not to irritate the Marquis, he waited for some days to see if his father would himself say anything about it. Meantime he led a very severe and holy life, a subject of wonder to all his household and the people. For when he went out of the Castle, he used to walk with his eyes cast down, only looking up to bow to the vassals when they saluted him, and so polite and exact was he in this, that he almost always had his hat off. When he went to church to hear Mass, although a kneeling stool with a carpet and velvet cushions were made ready for him and for his younger brother, he never would use them, but knelt down on both knees on the pavement, and he remained in this way for hours, motionless, with his eyes cast down, hearing Mass, saying his Office, or meditating. On Sundays and holidays especially, when he always went to Communion, he used to stay so long, that Rodolph would go out for a walk, and when he came back to go home with him, found him still at his prayers. During Vespers, to which he always went, he never would sit down, but remained kneeling to the great edification of all who saw him. At home he kept up his usual abstinence and prayers. He was generally alone in his room. He spoke so rarely that for days he scarcely said a word, and when he did speak it was either because he was obliged, or in order that he might speak on spiritual topics. He used to tell us that when he became a religious, he talked more in one day than he had done in the world for several months, and that if by chance he had to return to his home, he would have to alter his ways and to be very watchful, so as not to scandalize those who had known him when a layman. For it might seem to them that in religious life he had grown relaxed rather than otherwise. Yet we know how exact he was in keeping silence, and that he never spoke except when his Superiors bade him talk in order to rest his mind.

S. Aloysius increased his austerities to such a degree that it seemed as if he were too weak to stand. There is no doubt that in his fervour he went beyond all bounds and reason; but he thought he was right in doing so, and as he had no one to guide him, he let his fervour be his director. One of the motives which his mother put before her husband, to induce him to allow Aloysius to become a religious, was that if he stayed with them they would very soon lose him, as it was impossible for him to live long in the way he was going on; whereas in religious life his Superiors would take greater care of him, and would moderate his indiscreet fervour, while he, on his part, would do what they told him. In fact, this was what did happen; and he himself owned that religious life was not only good for his soul, but also for his body, thanks to the kindness of Superiors, who put on the brake, as he used to say, to his indiscretions. At this time he worked harder than ever to guide his younger brothers to piety and to teach them how to pray. To encourage them he would give them sugarplums and caress them when they said their prayers. Of all his brothers, the one whom he always seemed to like the best was Francis, who succeeded his brother Rodolph in the Marquisate on January 3rd, 1593, either because he was just old enough to be taught, or because he foresaw, as some think, how great would be his future success as head of his house and of his States. And his mother used to narrate how one day Francis was playing with the pages of the household and shouting at the top of his voice. She heard him and was so alarmed, that she looked into the room and said to S. Aloysius, who was with him: "I am frightened lest they should hurt my boy." But Aloysius replied: "Do not be afraid; Francis knows how to defend himself. And remember what I tell you, Francis will be the mainstay of our family." The Marchioness remembered these words, and every one who knows how Don Francis bore himself in the tragedy which happened in his family, and who sees to what a position he has raised it, will recognize how true they were. Signor Peter Francis Turco, the tutor of our Saint, recounted, as instances of his predictions, that when he was in the world he prophesied many things about his vassals, which happened just as he had said they would.

CHAPTER XV.

S. Aloysius has to bear new trials from his father.

1585.

Many days had passed, and the Marquis had said not a word about S. Aloysius' affairs. As our Saint was anxious that they should be brought to a conclusion, he made up his mind to press him to come to a decision, and accordingly he gently reminded him that it seemed that the time had come when he should carry out his design. The Marquis saw that he must say Yes or No. But the request wounded him deeply, and he replied that he did not think he had ever given or intended to give the permission required, till the vocation was more mature and Aloysius was of an age to be able to carry it out, say about twentyfive. "If you want to go, you may go and God speed you; but remember, never will I give my consent, nor own you as my son!" When poor Aloysius heard so unexpected a reply, it nearly killed him, and he implored his father, with a voice broken by sobs, for the love of God, not to do him so grievous a wrong. But the Marquis was immoveable, and refused absolutely to give his consent.

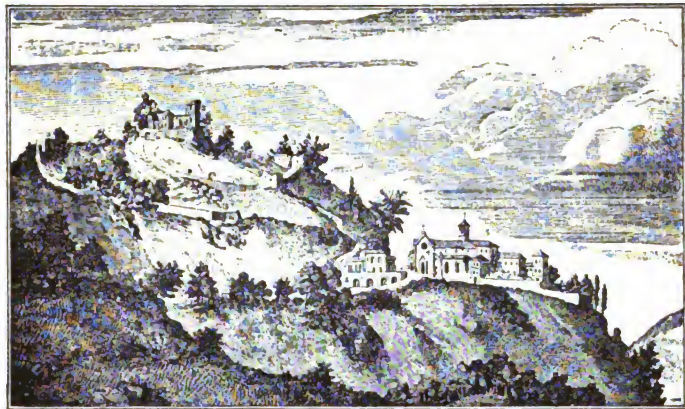
S. Aloysius, when clearly there was no remedy, saw that he must take time to deliberate on what was to be done. He withdrew in tears and thoroughly disconsolate to his room, there to recommend the affair to God, and then to write to the General of the Society for advice. But the Marquis pressed him so hard for an answer, and was in such a hurry that the Saint could not wait for a reply from the General, and had to choose the lesser of two evils. Accordingly he said to his father: "Though nothing could happen more painful to me, or which would rob my soul more thoroughly of its peace, than to see my entry into religious life delayed, still to satisfy you, my father, whom, after God, I would wish above all others to please, I am willing to make a concession. And this all the more, as the Father General bade me to try to gain your approval for my leaving, as far as that is possible with a safe conscience and without

offending God. I consent then to defer my project for two or three years longer, provided two conditions are kept. If you refuse either of these two, I cannot with safe conscience displease God to please my father, and I would rather, against your will, be a wanderer through the world, if the Fathers of the Society will not receive me, than in any way sacrifice my duty to God. The conditions are, first that I shall spend the time of this interval before entering the order, in Rome, where my vocation will be more secure, and where I can with greater ease attend to my studies; secondly that you now give your consent, that I should enter the Society after the lapse of this period, and write in this sense to the General, so that no difficulty may afterwards arise."

The Marquis was vexed at his laying down such conditions, as they seemed to run counter to his plans; and for two days obstinately refused to bind himself either to any fixed time, or to anything else. At last however he was overcome by the firmness of S. Aloysius, and by the fairness of his proposal. He was frightened too of driving him to extremities, and of forcing him to take some fresh step which would be still more painful. He allowed himself to be persuaded, and promised to do what was asked of him. S. Aloysius at once informed the General by letter, telling him the reasons which had induced him to take that decision with his father. He ended by expressing at some length how great was his grief at seeing a thing he so earnestly desired again deferred.

The saintly youth was inconsolable, and lamented with bitter tears his being born in so high a station, and the eldest son; and he envied with a holy envy those whose birth was more lowly and so had not so many hindrances to entering religious life. But God, the Consoler of the afflicted, Who hears promptly the prayers of those who are in trouble, and, that when they least expect it, consoled Aloysius by breaking down in a moment every obstacle that had stood in his way, so that this His beloved servant was able to obtain all that he desired. When arrangements were being made about his stay in Rome, the Marquis wanted him to live with Cardinal Vincent Gonzaga,⁴⁶ son of Ferdinand, Count of Guastalla, and Don Ferrante begged the Duke of Mantua to write to the Cardinal, who was his cousin, and was then in Rome. Duke William

readily promised to do this, for he was very fond of Aloysius. However he and the Marquis quarrelled about which of them should be the first to write, and, as neither would yield, matters remained as they were, and nothing more was done. It seems that this was a special providence of God, and S. Aloysius regarded it as such, for had the Duke, to please the Marquis, written to the Cardinal, our Saint, as he himself said, would have been put into a position from which he would not have been able to free himself for years.



Crea, the place of pilgrimage near Casale-Monferrato at the time of S. Aloysius.

1. Ruins of the Tower of Bardellona. — 2. The so called "Tower of the Devil". — 3. Ruins of the old Fortress. — 4. The house for Pilgrims. — 5. Basilica and Monastery. After a lithograph in Godio's "Cronaca di Crea", P. I, pag. 14, 15.

(See P. I, ch. 6.)

As this plan had fallen through, the Marquis wished that his son should lodge in the Roman Seminary, then under the care of the Society of Jesus, in private quarters, and with a small retinue of servants befitting his rank, where he could devote himself to his studies under the direction of the Fathers, till the time agreed upon. This however was against the laws of the Institution, and permission had never been given for such an arrangement to anyone. The Marquis with the view of obtaining this favour, despatched a fresh messenger to Rome with a letter to Cardinal Scipio Gonzaga⁴⁶ begging him to see

the General on the subject and, if it were at all possible, to obtain from him this favour. The Cardinal fulfilled his commission with all zeal. But on hearing the objections to this arrangement, he saw it was impossible, and wrote accordingly to Don Ferrante, who however did not abandon all hope of obtaining his wish, and entreated Aloysius to write to Leonora of Austria, the Duchess of Mantua, a great benefactress of the Society, and to get her to induce the General to consent. Aloysius wisely answered that he was the very last who ought to push the matter, for it was both against the interests of his soul, and against his good name, as it would give grounds for some to suspect that he had either changed his mind or at least grown cold about his purpose. And all the more because it was only a few months since he had asked the Duchess to help him to forward as much as possible the deed of renunciation at the Imperial Court. So this plan also was given up.

While some other was being thought out, our Saint took courage, and gave himself with new ardour to penance, fasts, and prayer, and always offered up Communion with this intention, to beg God to remove once for all the obstacles in his way. One day in particular, after spending four or five hours in prayer, he felt himself impelled by a powerful force to go to his father, who was then confined to bed by gout, and again to beg him for his authorization. He was convinced that this impulse came from God, and was a special inspiration of the Holy Ghost. He rose from his knees and went straight to his father's room, and with all the earnestness and firmness he could muster he said these very words: "Father, I place myself entirely in your hands, do with me what you please. But I declare to you that I have been called to the Society of Jesus by God, and by your opposition to this vocation you are resisting the will of God." As soon as he had uttered these words, without waiting an instant for an answer, he left the room. The Marquis was so struck, that he said not a word. But when he began to think over the resistance he had been making to his son's vocation, he was afraid that perhaps he had offended God by his conduct. On the other hand he felt so bitterly the loss of such a son, and was touched and moved to such a degree, that he turned his face the wall, and tears began to fall in streams. He remained weeping so long and bitterly,

with such sighs, sobs, and cries of grief that the whole house were wondering what had happened to him.

After a while, he summoned Aloysius. "My son," he said to him, "you have stricken me to the heart, because I love you, and I have always loved you as you deserve. On you are fixed all my own hopes and those of my family. But since God calls you, as you tell me, I do not wish to stop you. Go,



Miraculous Picture of Our Lady of Crea
which S. Aloysius often visited during his stay in Casale-Monferrato.
(See P. I, ch. 6.)

my son, where you wish. I give you my blessing." So tenderly and with so much feeling did he pronounce these words, that he broke out afresh into new tears and could not be calmed. Aloysius thanked him briefly, and then left the room for fear of adding to his sorrow. When he reached his own apartment he shut himself up alone, and there prostrate on the ground with arms outspread and eyes lifted up to heaven, he began

with many tears to thank God for the inspiration which He had just sent him, and for the result which had followed. He offered himself up as an entire holocaust to His Divine Majesty, and with such interior sweetness, that he was not able to satisfy himself in praising and blessing God.

CHAPTER XVI.

XII.

S. Aloysius renounces his Marquisate, and puts on the clerical dress.

1585.

No sooner had the Marquis granted S. Aloysius the permission for which he had longed, than the news spread through Castiglione. How deeply it was felt by the people was shown by the tears which so many of them shed. Every time that the Saint went out into the town, during the few days that he was obliged to remain there, men and women ran to the doors and windows to see him and to salute him. Then they would begin to cry, and that so bitterly, that it brought tears to his own eyes. Everyone spoke of his sanctity, and lamented that they had not deserved to have so holy a prince to govern them. Some who had the entrance to the house, and were privileged to speak more freely to him, came up to him one day, and said amidst their tears: "Signor Aloysius, why are you leaving us? You have such fine States, your vassals are so attached to you; and besides the love they owe to you, as their natural prince, they are specially devoted to you. And now, just when we were expecting you to take up the government, are you going to abandon us?" Aloysius replied: "I assure you I want to go and secure a crown in heaven, and it is too difficult for the ruler of a State to save his soul. One cannot serve two masters, the world and God; I wish to secure my salvation, and take care you do the same."

S. Aloysius was anxious to leave his father's house as soon as possible, and hasten to the House of God. He was however forced to stay some weeks, partly to await his mother's return from Turin, where she had been on a visit to the Infanta Catherine,

the Duchess of Savoy, and partly to arrange and conclude the affair of the renunciation. It had been stipulated by the express order of the emperor that all those relatives of the house of Gonzaga should be present, who, in case of failure of heirs to



S. Aloysius.

From a pen and ink sketch of Prof. Lewis Seitz.

the Marquis' successors, might become successors to his States. As they lived at Mantua, Don Ferrante, for their convenience, although he was not well, chose to go there. At his departure from Castiglione with S. Aloysius, not only did all those of the

household who had to remain behind begin to weep, both men and women, but a universal cry of grief went up throughout the place when they saw their young master driving away in a carriage. They knew he was leaving, never to come back, and they feared they would not see him again.

For the last few days nothing was talked about, at home or abroad, but his goodness and holiness; and they told one another of the different acts of virtue they had noticed in him. And while they all extolled him as a saint, they were amazed that he had abandoned his States so willingly, and in order to follow his vocation had borne so bravely and with such constancy, and finally overcome, the many attacks his father and other people of note had made against him. Aloysius stayed at Mantua some two months, during which time he was generally to be found at the Jesuit College. He used to go there to talk with the Fathers, or for confession and Communion, which he approached very frequently to the edification of the entire city. As it was known why he had come to Mantua, everyone and especially the nobility regarded him with veneration, and they owned that the sight of him inspired them with devotion. The reason of his staying so long in Mantua was because, as already stated, one condition of his renunciation was that he should reserve four hundred dollars a year for life, to spend on anything he pleased. But the Rector of the College told him that in the Society no one could have anything of his own or dispose of it as he liked or for his own use, but that everything was at the disposal of the Superior, and this was most strictly observed in order to maintain poverty in all its purity. The Colleges alone had revenues, but all was in common, and their members were provided in common with what they required. Don Ferrante on learning this was unwilling that an annual allowance should be reserved for his son, for he said that when he had ordered that such a condition should be laid down, his intention was that the money should remain at his son's disposal. Now that he learnt that the Society could not allow this, he was desirous to put that condition at one side. S. Aloysius made no difficulty on his own part, for he did not mind how the renunciation was made, so long as it was finally settled. Some lawyers, however, warned the Marquis, that, as the deed had been confirmed by the Emperor on that condition, there

was a danger lest, if it were put aside, the whole would be made insecure. While this was being discussed and legal counsel taken, a much longer time was occupied than had been expected. S. Aloysius was deeply mortified, and he pressed so hard that at length, he got this fresh obstacle removed, and the deed was drawn up with every safeguard that was desired.

When all was arranged, on the morning of November 2nd, 1585, a meeting was held in the Palace, called S. Sebastian, at Mantua, where the Marquis was staying. There were present Don Vincent, Prosper Gonzaga, the nearest relative, and the other noblemen who had to take part, and, in presence of the required witnesses and others, the renunciation was settled.⁴⁷ Those who were there recount that while the notary was reading the long document, the Marquis was so grieved that he did nothing but cry bitterly; S. Aloysius on the contrary, seeing that he had obtained what he desired, was so full of joy, that Signor Prosper declared he never saw him so merry as on that day. Yet the very morning on which the deed was signed, some persons of high rank who had come there with Prince Vincent, the son and heir of the Duke of Mantua, had annoyed S. Aloysius very much whilst the Prince was engaged with the Marquis, by ridiculing his wanting to be a religious, and by doing all in their power to oppose his completing the renunciation.

The moment the deed was signed, the Saint, now free from all thought about property or government, retired alone to his room, and for more than a full hour stayed on his knees, thanking God for deigning to allow him to possess the treasure of holy poverty, so earnestly desired by him. He felt so overflowing with heavenly sweetness and joy, that he ever after counted this among the most noteworthy visitations and favours he ever received from God.⁴⁸ It certainly was very wonderful that Don Ferrante, a prince who was so lavish and liberal as to deserve to be called a spendthrift rather than closefisted, should prove so mean to his eldest son, and such a son, whom he so tenderly loved, especially as it was he himself who had suggested putting aside the four hundred dollars a year. One may well believe that it was by God's permission that the Marquis went to the other extreme, to complete the happiness of S. Aloysius, who in the first Courts of Europe had ever shown himself to be a faithful lover of holy poverty.⁴⁹

When the Saint had finished his earnest thanksgiving, and rose from his prayer, he sent for a venerable priest, Don Lewis Cattaneo, whom he had brought with him from Castiglione, and asked him to bless a Jesuit habit of cloth which he had had made privately at Mantua. He then took off all his lay-clothes, even his shirt and silken hose, put on this clerical dress, and appeared in it in the hall where all the nobles were staying for dinner. This novel sight brought tears to every eye; and his father the Marquis, in spite of the great effort he made not to cry, could not stop weeping the whole of dinner. S. Aloysius, with a modest gaiety, took occasion from what had passed to begin, in a graceful way, to speak of the numerous occasions of sin and the dangers of offending God to be met with in the world, of the emptiness of the passing goods of this life, of the great difficulties which Princes and the high-born have to save their souls, and of how earnestly everyone ought to strive to secure his salvation. With such ardour and authority did he speak, that all listened to him with loving reverence, and, for years after, they used to recount what he said on that occasion.

CHAPTER XVII.

S. Aloysius bids good bye to all his friends, and goes to Rome. His entry into the Society.

1585.

The following day, November 3rd, Aloysius bade farewell to Duke William, to the Duchess Eleanor and their son, the Prince Don Vincent. In the evening on bended knees he humbly asked the blessing of his father and of his mother who had just come back from Turin. One can easily fancy what tears were shed as they gave it to their son. Aloysius however, so Clement Ghisoni, his servant, tells us in the process, shed not a tear, so pleased was he to leave the world. The following morning he set out for Rome, with the suite which the Marquis gave him. It consisted of Don Lewis Cattaneo, whom our Saint took as his confessor on the journey, Peter Francis del Turco, his tutor, Doctor John

Baptist Bono, a man servant, and other attendants. One could hardly credit what little feeling he showed towards his own flesh and blood, on this his parting from his relations without any idea of coming back, and though he saw how bitterly they were weeping over his leaving. He scarcely said two words to his younger brother Rodolph on the road or at his parting. He went with him in the carriage as far as the river Po, where our Saint embarked for Ferrara. One of his gentlemen said to him



Philip II. king of Spain.

After the picture by Rubens in the Museum del Prado at Madrid.
(See P. I, ch. 8.)

a short time after on the boat: "I think Don Rodolph must have been very delighted to succeed to your States." "His delight in coming to the succession," replied Aloysius, "is not so great as is mine in renouncing it." At Ferrara, he paid a visit to the Duke Alphonsus d'Este and to the Duchess Margaret Gonzaga⁵⁰ his relation, and then left at once for Bologna. The Saint was anxious on this journey at all cost to visit the Holy House of Loretto, partly out of the devotion he had to that holy spot, partly to fulfil the vow his mother made at his birth. For though on occasion of a Jubilee that vow had been commuted

on reasonable grounds and all that was required of them had already been done; nevertheless Aloysius wished to carry out his mother's first intention, as well as to satisfy his own private devotion. He resolved therefore to go first of all to Florence to visit the Grand Duke Francis, and from there to make his way to Loretto. When however he reached Pietra Mala, the frontiers of the Grand Duke's States, he found that so strict a guard had been set on account of the plague, that in spite of all his suite said, as to who he was, and where he was going, permission to pass could not be obtained. He was forced therefore to return to Bologna, and he wrote thence to apologise to the Grand Duke for not having been able to do what he had desired.

From Bologna he went by the Romagna straight to Loretto. When he arrived there no words can tell what consolation the Saint received from God and the Blessed Virgin. The first morning that he was there he heard five or six masses in the Holy House one after the other, and then went to Communion with very great fervour. His mind was so full of the immense favour that the human race had received in that sanctuary, and what Majesty and Holiness had been hidden therein, that he was melted to tears, nor could he tear himself away from the place. He would not even accept the invitation of the Father Rector to go and stay at the College of the Society in the town, but preferred to remain with his attendants at an inn, in order that might be more free to spend the whole day in the Holy House.

Thither he went again after dinner. It had got abroad who he was, and why he was on his way to Rome. People pointed him out, and everyone was edified at the sight of a young man of family and wealth, who had made greater efforts to reach a lowly and poor condition of life, than other people do to gain riches and honours. Next morning, before leaving, he heard mass and went to Communion again in the Holy House. He stayed there some time in prayer,⁵¹ and then mounted and rode off towards Rome.

His day, during the journey, was spent as follows. In the morning on getting up S. Aloysius made a quarter of an hour's meditation. Then he said the Breviary, Prime, Terce, Sext, and None, with Don Lewis, who, at his request, taught him how to recite the Office, as he had never said it before. When he had finished the little hours, he said the *Itinerarium*,

and then got on horseback. He rode several miles alone, at a distance from his suite, reciting his Dally Exercise, and other vocal prayers, after which he made his meditation and contemplation on the divine mysteries. In this way he devoted himself to his spiritual duties while riding along, just as well as others do in the quiet of their rooms. His attendants, who knew how he loved to be silent and to be left alone, did not dare to interrupt him, but kept always at some distance from him on purpose. As soon as our Saint wished to talk he called Don Lewis to his side, and began to converse with him on religious topics. When the hour came for baiting the horses Aloysius took a little breakfast, and when it was over he said Vespers and Compline with the priest, Don Cattaneo. He then recommenced the journey, and he would occupy part of the way thinking about austerities, in which, as he was so drawn to them, he hoped he would be able to indulge to his heart's content when a religious. Or he would discuss in his mind the Indies, the conversion of the heathen, and subjects of that kind. Hopes came up before him that some day he too might be sent on the foreign Missions in company with the Fathers who go there every year from Europe.

In the evening when he had reached their quarters for the night, though it was midwinter and he was frozen with the cold, he never approached a fire, but went straight to his room, bolted the door, and there all alone took out a crucifix, which he always carried with him, and began his meditation before it. Thus he remained for two whole hours each evening, praying with such tears, sobs, and sighs, with such vehement feeling, that his attendants could overhear him outside. They looked at one another in amazement and were touched with compunction. When S. Aloysius had completed his meditation, he gave himself a protracted discipline. He then sent for Don Lewis and said Matins and Lauds with him. After that he sat down to supper, of which he partook most sparingly. He wanted to continue to fast, as he usually did, on the Wednesdays, Fridays, and Saturdays; however his confessor, who saw how weak and suffering he was during the journey, did not wish him to do so, and even forbade it. Our Saint obeyed as long as he was travelling, but he began his fasts again as soon as he reached Rome. At night when he went to his bed, he would

not have it warmed. Nor would he let anyone help him to undress, though, as he had never in his life worn cloth stockings, until he dressed as a Jesuit at Mantua, he could hardly get them off at night. But once Don Lewis, out of pity for him, ran to help him. He found that his legs and feet were cold as ice, but he could not persuade Aloysius to go and warm himself.

At Rome, they stopped at the house of the Patriarch Gonzaga, and after our Saint had taken a little rest, he went to the Gesù to see Father Claud Acquaviva, General of the Society. His Reverence came down stairs and met him in the garden. Aloysius threw himself at his feet, and offered himself to him to be both his son and subject, and that with such humility and fervour that the General could hardly make him rise from the ground.⁵² On leaving the Gesù he went to call on several of the Cardinals, and amongst the rest Cardinals Farnese, Alessandrino,⁵³ d'Este, and Medici, the last of whom became Grand Duke of Tuscany. He was received affectionately and courteously, especially by the Cardinals Farnese and Medici, who did all in their power to induce him to stay with them. When he had paid all the visits to the Sacred College which he was obliged to make, he went to the Seven Churches and to the chief places of devotion in Rome. It cannot be imagined how piously he made this pilgrimage, going from one Church to another in deep meditation, and reciting the psalms; and on arriving at the various Churches he made such repeated acts of outward veneration, as proved the devotion and piety of his soul. After going round the Churches, S. Aloysius went to receive the blessing of the Pope, Sixtus V., and to present to him some letters from his father, the Marquis. The instant he arrived in the Papal antechamber, as the Saint's intentions were known at the Papal Court, some of the attendants gathered round him, and looked at him as something miraculous. When he came into the presence of his Holiness, after kissing his foot, he presented his letters. The Pope asked him a number of questions about his vocation, and especially interrogated him as to whether he had well considered the wearisome toils of religious life. On his replying that he had carefully thought over and examined everything, his Holiness approved of his resolution and of his fervour. He gave him his blessing and dismissed him with many proofs of affection. This

was on a Saturday. On his return home he began to feel ill; perhaps it was because on the day before he had been fasting on bread and water, and had put off his meal that day on account of the audience, till two hours before sundown, or for



S. Aloysius at the age of about 14 years as page to Prince of the Asturias at the Court of Philip II.

After an oil painting in the Royal Palace at Madrid.

(See P. I, ch. 8.)

some other reason. He was frightened lest some fresh obstacle should arise to his admission. However the illness passed away.

The following morning, which was Sunday, S. Aloysius went to the Gesù, heard Mass and received Holy Communion in the chapel of SS. Abundius and Abundantius beneath the high altar, and then ascended to one of the tribunes to hear

the sermon. He dined, in company with the Patriarch Gonzaga, with the Fathers in their refectory, at the invitation of the Father General. His Paternity ordered expressly that there should be a sermon during the meal, instead of the ordinary reading. The Patriarch was amazed at the modesty and whole demeanour of the young man, but above all at his words and his replies, and he remarked: "It is wonderful that this youth never makes a slip in speaking, but everything he says is well weighed and to the purpose."

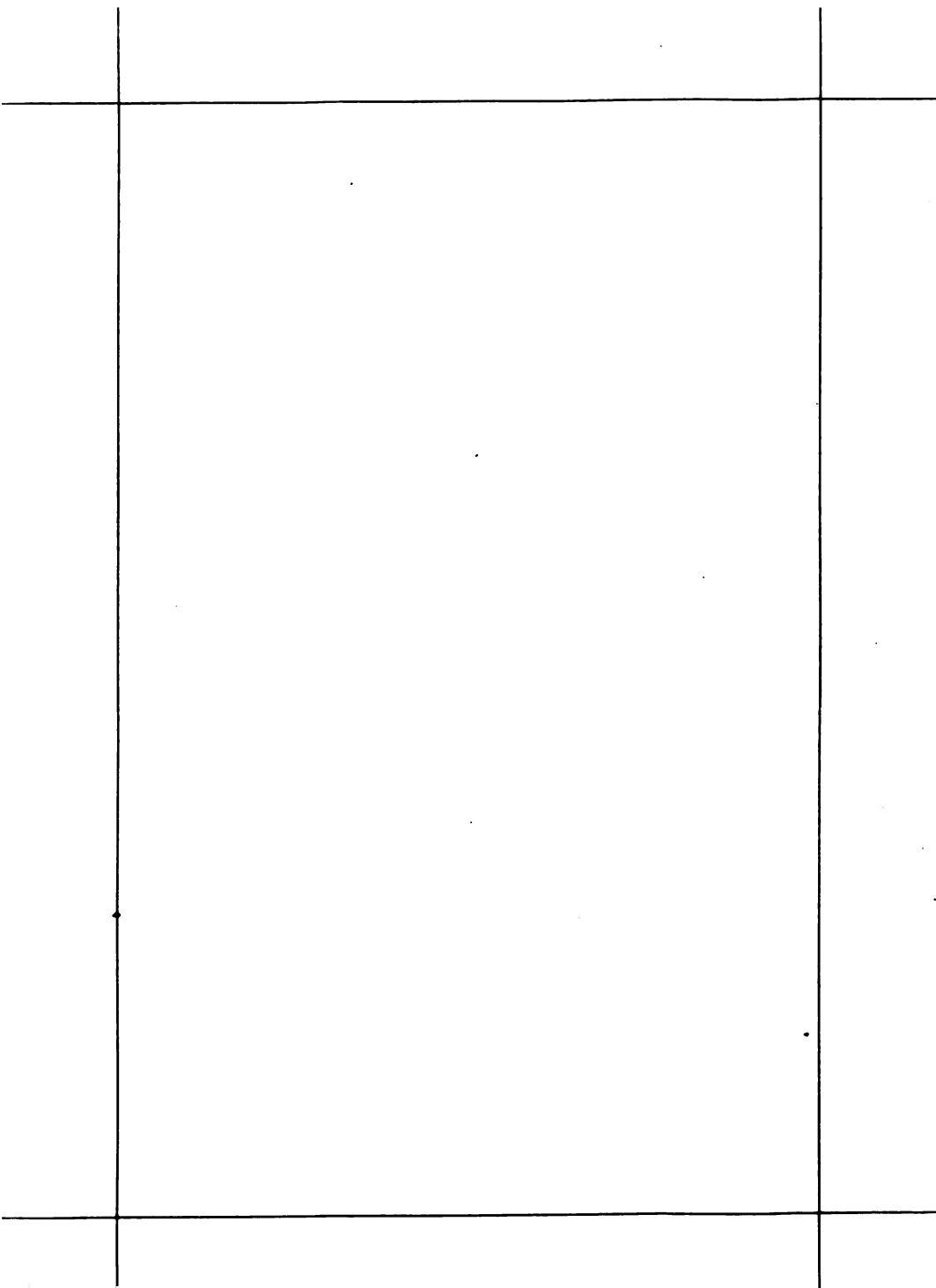
The household of the prelate were also much edified at him, and they particularly noticed, what has been already told, that each morning which S. Aloysius was hearing Mass in the domestic chapel, as soon as the priest came to the Elevation, the Saint began to shed such a torrent of tears that they fell on the floor, though he tried in vain to conceal them.

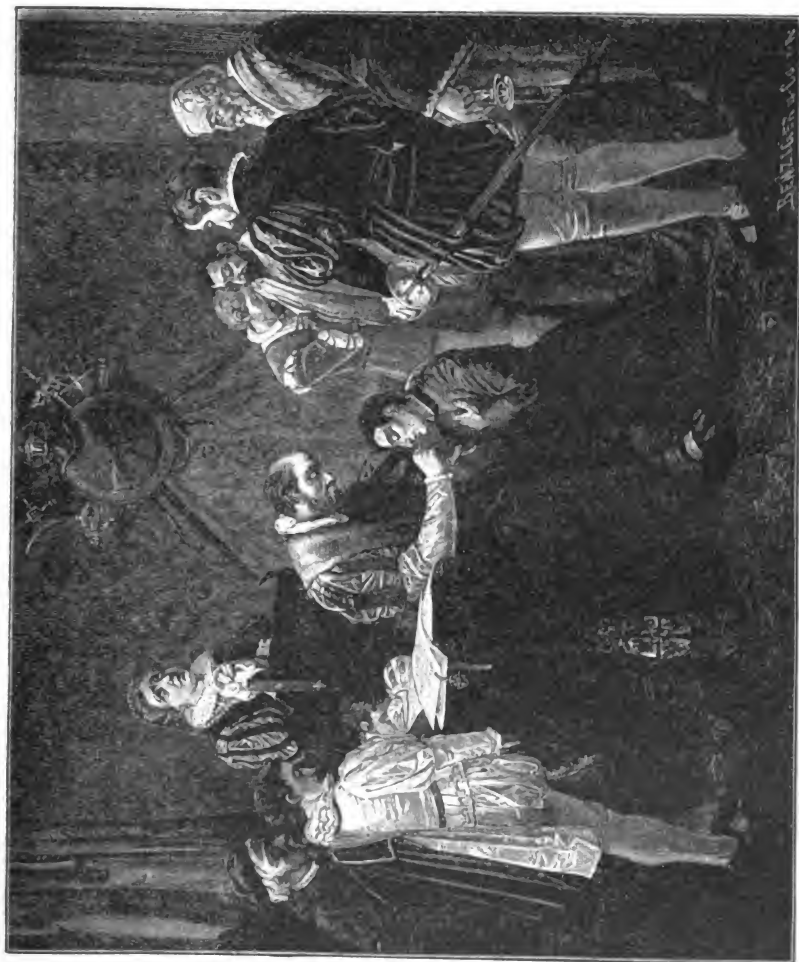
At length on the morning of Monday, the 25th of November, the feast of S. Catherine, Virgin and Martyr, 1585, at the age of sixteen years, eight months, and sixteen days, Aloysius, joyful and happy, went up to Monte Cavallo and there entered the Jesuit Noviciate of S. Andrea.⁶⁴ He was accompanied by his suite and by Scipio Gonzaga, who said Mass and gave him Communion with his own hand. The Cardinal stayed there for dinner, with the Father General, who had come expressly. The Rector of the house and Master of Novices was Father John Baptist Pescatore, a saintly man, as will be told later on. On entering, S. Aloysius turned to those who had accompanied him from Mantua, and urged them to make sure their salvation. He thanked Dr. Bono for having come with him. He ordered his Majordomo to go to Leghorn and present his letters and respects to the Grand Duke of Tuscany. He bade his man servant give his regards to his mother, the Marchioness; and, in conclusion, he said to Don Lewis: "Say to the Marquis, my father, these words, in my name: *forget thy people, and thy father's house.*" His meaning clearly was that from that moment he desired to forget the home, his subjects, and the States which he had left behind. They asked him what they were to say to his younger brother Rodolph: "Tell him," he replied, "*he who fears God, does what is good.*" And with that he left them, and they went away lamenting the loss of such a good lord and master.

Last of all he thanked the Patriarch Gonzaga very warmly, for what he had done to further his vocation, and promised to pray God for him. The good man was so touched by what Aloysius said that he could not restrain his tears, and he owned that he had a holy envy of him for having chosen the better part. On leaving, the Patriarch said to the Fathers that they had in the person of Aloysius received an angel from heaven.

When our Saint had bade good bye to every person and thing of this world, he was taken by the Master of Novices to a room, where he was to stay for a few days in retirement, all alone, without talking to the others of the house, there to make his first probation, according to the custom of the Society. On entering the cell, he seemed to be entering heaven, and he exclaimed: "*This is my rest for ever and ever, here will I dwell, because I have chosen it.*" When left by himself, he fell on his knees, and full of joy he thanked God, while tears of love came to his eyes, for having taken him out of Egypt, and brought him into the land of promise, flowing with the milk and honey of heavenly consolations. He offered and dedicated himself entirely as a sacrifice and perpetual holocaust to the Divine Majesty, and begged for the grace to dwell worthily in the house of God, and to persevere to death in His holy service. Ever after, as long as he lived, S. Aloysius observed with special devotion the anniversary of his entry into religious life, and he chose for his patroness, S. Catharine, whose feast is kept on that day.

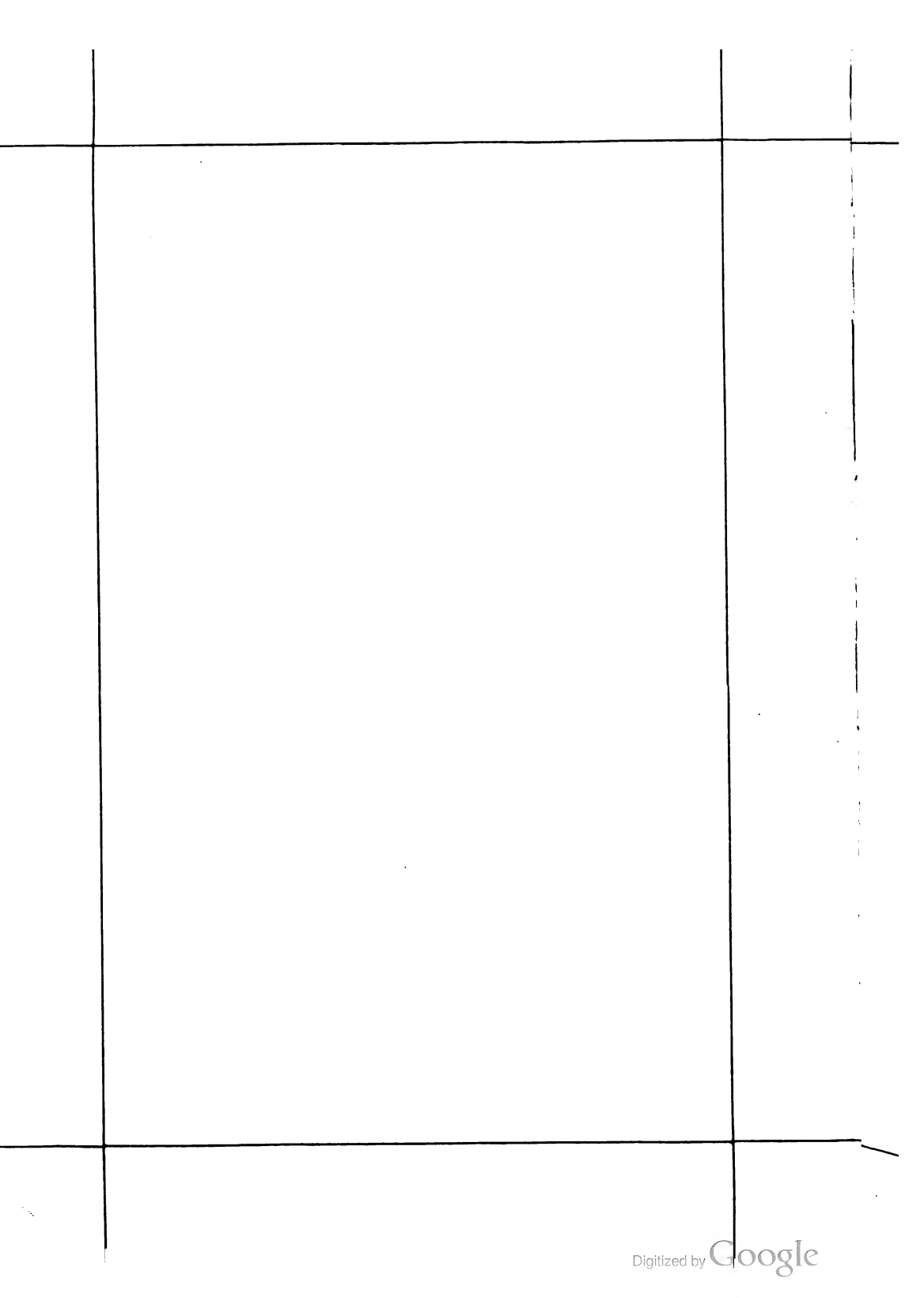






St. Aloysius' departure from his family.
From an oil painting by Martin Coronas, S. J. in S. Ignatius' College, Manresa, Spain.
(See Part I, c. 17.)

PART THE SECOND.





Chapel in the Roman College,
in which S. Aloysius made his first vows: Cappelletta de' voti in its modern form.
(See P. II, ch. 12 and note 34.)

CHAPTER I.

I.

The perfection with which S. Aloysius made his noviciate.

1585.

So far the life that S. Aloysius led while he remained in the world, and the virtues with which he was adorned before he entered religion have been recorded. It is now time to narrate the holy life he followed after he was admitted into the Society. During this period he may be said to have been like a lamp which was lit but kept hidden under the bushel of religious training, for, as he died very young, even before he had entirely completed his theological studies, he was not of an age to be ordained priest. To this may be added, that during the few years he lived, his hands were so bound by the fatherly prudence of his superiors, and the excessive fervour that had transported him in the world was so checked by the commands of obedience,

that he was compelled to moderate the extreme rigour with which he was accustomed to treat himself, and he was forced to lead a more regulated and discreet life. Hence anyone who measures his conduct from outward appearance only would easily infer that, in placing himself under obedience he had abandoned those more heroic actions which he used to perform while he remained under his father's roof. But if his life in religion is regarded by eyes which are purified and enlightened, it will be clearly seen what an increase of perfection he gained under the direction of holy obedience, and how much more precious were his works done in religion than those he had accomplished in the world. He acted in religion with greater light and knowledge, and practised many more virtues; he was entirely despoiled of his own will, and clothed with that of God; and thus however small the actions which he did they were ennobled and raised to a high value by his intention of seeking always the greater glory of God, and by his intense desire after perfect charity.

Among his many heroic virtues, two things may specially be mentioned in this second part. One was that, having been born and educated as a prince, and being of a very delicate and weak constitution, he nevertheless adapted himself immediately in such a manner to common life, and to the discipline of the house, that he did not appear different from the others in any point. Never would he accept attention or any kind of privilege that his superiors offered of their own accord; and he applied himself with as much ardour to the lowest and vilest domestic duties as though he had been accustomed all his life to be a servant, instead of having been waited on in everything.

The second thing was that he was persuaded that the true and perfect Religious is he who observes precisely all the rules of his holy Institute, and uses all diligence in the perfect performance of all, even the least exercises that religious life prescribes daily to each one. He gave himself up with zeal to the perfect observance of all the rules, and did with great attention and exactitude the daily and ordinary actions of religious life. By this means he reached such a height of perfection that he may justly be proposed as a type of sanctity to all those religious who desire to live holily; and especially to those of the Society, for the principal benefit of whom I intend

to write this second part of his life. I shall give it with great minuteness in order that they may have an example to imitate in the very least of their daily actions.

When S. Aloysius had entered upon his first probation, in the way just described, he remained very recollected and retired during the days that it lasted, full of great calm and contentment of soul, sometimes meditating, and sometimes reading, if indeed his reading should not be called meditation, so close was the union of his mind with God. During this time, he was attacked by some kind of indisposition which may have been caused by the change of air and of life, or by the penances which he still continued to practise, or perhaps by the greater ardour and application of mind with which he applied himself to his mental exercises. His superiors were obliged on this account to allow him to leave his room rather sooner than is the custom, and they did this the more willingly because in the first place, he was already well instructed, as he had only a few months before made the *Spiritual Exercises* at Mantua, and read the rules and constitutions; in the second place, his vocation did not require proof, since it had been already tested by so many contradictions. He accordingly left his first probation, and he was placed in the hands of the doctor in order that he might recover somewhat from this new indisposition. When the linen that he had used on his arrival in Rome was sent to be washed, it was discovered that all his shirts were stained with blood from the continual disciplines that he had inflicted on himself every day.

The Master of Novices perceived, when he was admitted to the company of the others, that he walked with his head too much bent down, and partly in order to correct him, partly to mortify him, he had a collar made of cardboard covered with cloth, and obliged him to wear it for many days, round his neck, in such a manner that he could not bend his head, but was obliged to hold it erect. He wore it with great joy, and smiled at this little trial when he was talking with the Brothers.

He showed all the other novices as much reverence and respect as though he were the least in the house. He began at once to ask for fasts, disciplines, hair-shirts, and like penances and mortifications. When he saw that the other novices did not wear a square clerical biretta such as he had worn, and

that their clothes were not made of such fine cloth as he used in the world, he implored the Superior to give him at once the ordinary biretta and the dress of the novices, which was done. Nor was he satisfied with this; for as his breviary had gilt edges and binding,¹ he asked to change it for one of the old and common ones of the house; and by degrees he deprived and stripped himself of everything that he had brought with him, rejecting everything that savoured of Egypt.

It is a doctrine of the Holy Fathers, confirmed by the Scriptures, that God, by a lofty design and by special providence, tries all who dedicate themselves faithfully to His service; and this not by means of Satan, or for any fault of their own. It is He Himself who thus tries them, but simply in order to prove them. This He does in the case of enlightened souls especially by depriving them of that spiritual consolation which He is wont to give them so long as they are in His Divine service. S. Bernard says further in one of his sermons² that it is not only the ordinary custom of God to act in this manner, but that it is necessary that it should be so for reasons, which he there mentions. Almighty God would not deprive His servant, Aloysius, of this favour. In the commencement of his new life he suffered an extraordinary desolation of soul, which although it caused him no disquietude or trouble, neither did it incite him to any kind of evil, yet deprived him of all the sweetness and spiritual joy which he had been accustomed to receive continually in the world; and this he deeply grieved to lose. He retained nevertheless this consolation, that whenever he began to pray he felt his heart at once grow lighter. Very soon however the cloud of sadness totally disappeared, and God Who had hidden Himself in order to try our Saint and to inflame his desires the more towards His Divine Lord, returned to show Himself and to console his servant with new consolations. S. Aloysius regained his former peace and tranquillity.

Another time the devil tried to make him fall into discouragement by suggesting to him the thought that he would be of no use to the Society. But he recognised this as a temptation, and opposed it immediately, so that in half an hour it was completely vanquished. These two temptations were the only ones that he could acknowledge to have had during the




Altar of the Miraculous Picture of "Our Lady of Good Counsel" in Madrid,
 before which S. Aloysius was called to the Society of Jesus.
 (See P. I, ch. 9 and note 31.)

whole of his noviciate; and the rest of the time he enjoyed continual peace and quiet. Nor is this to be wondered at, for Aloysius rose above all that depends on man, and referred everything to the Divine Will in such a manner that it was hardly possible for him to be disquieted.

CHAPTER II.

How S. Aloysius acted on the death of his father.

1586.

his calm he displayed clearly on receiving the news of the death of his father, the Marquis, which took place two months and a half after he had entered the Society, and which moved him no more than if it were something that did not concern him. When he was advised to write to his Mother a letter of condolence, he commenced it by saying that he thanked God that henceforth he could say more truly "Our Father, who art in Heaven."³) Everyone was astonished at this, but more particularly those who were intimately acquainted with Aloysius, and knew the great affection and reverence he had always borne his father, which was so great that he used to say there was no being he loved more on earth. He himself confessed to some one that, if he had considered the death of his father in itself, it would without doubt have caused him the greatest sorrow, but that when he thought that it came to him from the hand of God, he could not be troubled at what he knew was pleasing to His Divine Majesty. This proves what has been already said, that he rose above all human occurrences, because he knew that everything depended on the will of God.

This death of his father, which was sudden, gave him an occasion to learn the love that God bore him, and the singular providence that He showed to him. For had his father died two or three months sooner, before Aloysius had renounced his rights, or if he had deferred his entrance into religion these two months longer, God alone knows what might have happened. There would have been reason to fear that either the Father General would not have received him, in order not to deprive

his family of one so capable of being its chief, or that the people themselves, who had a great love for him, would have made such strong efforts to retain him, that he would have consented to remain some time at the head of the government, in order not to leave the State in the hands of his younger brother, who was still but an inexperienced youth. But God, Who loved him, gave him the grace to enter religious life before that event, and so escape entirely from the world; and it was only afterwards that He called his father to Himself.

Nor was the Divine Providence less marked in regard to the Marquis, Don Ferrante. He had all his life been an honoured soldier, but altogether intent on procuring worldly greatness and glory for his children and for his family. But so changed was his life, and so devout did he become on the entrance of Aloysius into religion that it astonished all who saw him.

He entirely renounced gambling, to which he had been previously so much given; and every evening when he was confined to bed with the gout, he had the crucifix brought to him, which Aloysius had left behind him, and before this he recited the seven penitential psalms, assisted by Ghisoni, who had been his son's valet, and whom the Marquis had kept on as his own servant. He made his wife and his other children assist at the litanies, and during those prayers, he shed such floods of tears, accompanied by sighs and sobs, as clearly showed how strong were his interior sentiments of compunction. At the end of his life, taking the crucifix into his hands, and striking his breast, with many tears he recited these words: "Have mercy on me O Lord, for I have sinned; have mercy on me." He himself marvelled at his unusual readiness to weep, and he said that he knew well whence those tears proceeded, that they were the work of Aloysius who had obtained for him this compunction from God. He summoned to his side Don Lewis Cataneo, who had returned from Rome whither he had accompanied Aloysius. The Marquis took him with him to the shrine of the Madonna of Mantua,⁴ and there made a general confession to him, of his life, with great exactness and contrition, as was related to me by Don Lewis himself; and in this fervour he persevered to the end.

As he saw his malady make daily more and more progress, he had himself transported to Milan, to see if his physician

there could find any remedy for him; but in a few days death evidently began to draw near. Father Francis Gonzaga⁶ who was still General of his order, was at that time at Milan. When he learnt the state of the Marquis, he went late one evening to announce to him his approaching death. But Don Ferrante at once guessed what was the object of the Father's visit, and asked him to send whatever confessor of his order he pleased, as he wished to make his confession. The confessor was sent for and heard his confession that same evening. The following day the Father General of the Franciscans returned to remind him to make his will.⁶ This he did; and when he had arranged all his affairs, he died on the 13th of February, 1586. He had endeavoured to console his weeping family by telling them that they should be glad instead of grieving, because God had called him in such good dispositions. His body was transferred, by his own orders, to Mantua, and buried in the church of St. Francis.

When St. Aloysius heard the circumstances of his father's death from the Father General Francis Gonzaga, and from his relatives at home, he was greatly comforted and returned thanks to God.

CHAPTER III.

Devotion of S. Aloysius to self-mortification, while he was a novice.

1586—87.



Aloysius used to say that he had learned this lesson from his father, that anyone who chooses a state, or undertakes any affair should endeavour to accomplish his work with the greatest possible perfection, and that as his father had carried out these principles in worldly matters, it was certainly his duty to follow them in the things of God. And in fact he showed how thoroughly he had made these maxims his own, for he always aimed with the greatest ardour at mortification, and at the acquisition of every virtue and perfection. To mention some things which were remarked in him with astonishment even at this time, he laid aside, in the first place,

all thoughts of his relations, in such a manner that it appeared as though he had entirely forgotten them. When once he was asked how many brothers he had in the world, he could not answer until he had counted them over. Another time, when he was asked by one of the Fathers⁷ if he was ever disturbed by the thought of his relatives, he replied that he was not, for he never thought of them except to recommend them in general to God; and by His grace, he was completely master of his thoughts, nor was he ever troubled by any against his will. He guarded his senses with so much diligence, that it may be said with truth that, though he had eyes and ears, he neither saw nor heard; and that, though his body remained here below, his mind dwelt in Heaven. He never indulged his sense of smell, nor touched any sweet-scented or perfumed object; and when he went to serve the sick in the hospitals, as he often used to do, he attached himself principally to the most revolting patients and tolerated their offensive odour without showing the least sign of disgust.

Our Saint mortified his flesh by disciplines, hair shirts, fasts on bread and water, and other bodily sufferings and austerities. Although he performed a great number of these penances, he was not allowed as many as he wished, on account of his delicate constitution, and nothing grieved him more than not to be able to do as much as he desired. He said once in confidence to one of the Fathers that he practised no penances or mortifications at all in religion to be compared with what he had done in the world, but he consoled himself by the knowledge that the religious state is like a ship, in which not only those who labour at the oars, but also those who stand idle by obedience, speed on their journey.

On one vigil he asked leave of the Master of novices to fast on bread and water, which was granted him. Afterwards at table, his master perceived that he hardly eat anything, and to give him another mortification, he called him and ordered him to return immediately to the second table, and eat whatever was given him. He obeyed immediately, and did as he was commanded. When the second dinner was finished, some one who had noticed this, said, in order to tease him: "Well done, Brother Aloysius, yours is a good way of fasting, to eat a little at first, in order to return and eat a second time!" He replied, half smiling: "What can I do? As the Prophet says, *Ut jumentum factus*



sum apud te et ego tecum semper. — I am become as a beast (of burden) before Thee: I am always before Thee." (Ps. LXXII, 23.)

He governed his sense of hearing by never listening to idle and useless talk; if it was possible he changed the conversation, or if the speakers were persons of consideration, he showed by his behaviour and by his silence that he did not listen willingly. He observed strict custody of the eyes even when in the world, as we have already seen; but it was still more marked in religion. The novices used to go occasionally during the year to a place in the country, a vineyard for recreation, and Aloysius had already been there several times with the others, when it happened by some chance that they were sent to another. After their return home he was asked which he liked the best, and he was quite astounded at the question, for until then he had thought that it was the vineyard he had usually visited, although both the road and the rooms and everything else were very different. After reflexion however, he remembered that he had found a chapel in the last one which he had never seen in the other.

After taking his meals in the refectory of the novitiate for three months, he did not know in what order the tables were arranged; and when he was sent one day by the minister to fetch a book which he had left there in the rector's place, he was obliged to ask which seat it was.

Another time, after he had been some months in the novitiate, he related to his Master of novices as a scruple which troubled him very much, that accidentally and without willing it, he had two or three times allowed his eyes to wander and notice what his next neighbour was doing; which, he feared, was curiosity. And, what is more, he added that this was the first scruple with regard to looking about which had troubled him in the Society.

S. Aloysius appeared to have completely lost the sense of taste, because he never perceived any in his food, or cared whether it were good or bad, pleasant or insipid. He always endeavoured to take the worst that he could, and while he was eating he kept his mind always occupied with some pious thoughts. Besides listening to the reading at table, at dinner he used to consider the vinegar which our Saviour was given to drink on the cross, and at supper, the Last Supper so full of mysteries, which our Lord eat with His disciples.

Above all, our Saint kept such a guard upon his tongue, that one who did not consider what evils arise from it, and how liable it is to err, would have thought him over scrupulous in the matter. He frequently used as an ejaculatory prayer that verse of the psalm: "Set a watch, o Lord, before my mouth,



Francis Gonzaga, General of the Franciscans, afterwards Bishop of Mantua.

After an oil painting in the "Canons' Sacristy" in the Cathedral at Mantua.

(See P. I, ch. 9, 10; P. II, ch. 2 and note 5. Appendix, ch. 2.)

and a door round about my lips," (Ps. CXL, 3) and in conversation, he used to say frequently: "If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body." (S. James III, 2.)

He was always better pleased to keep silence than to speak, and hence no words can convey how exactly he observed the rule of silence at home, and out of doors. He was sent out

one day to walk in the country with a priest, and as he had heard it said that there was not always permission to speak when there was leave to go out, he took with him a spiritual book which he commenced reading directly he was out of the house; and he passed the time reading and meditating without ever saying a word to his companion, who admired the conduct of Aloysius and spent the time himself in meditation.

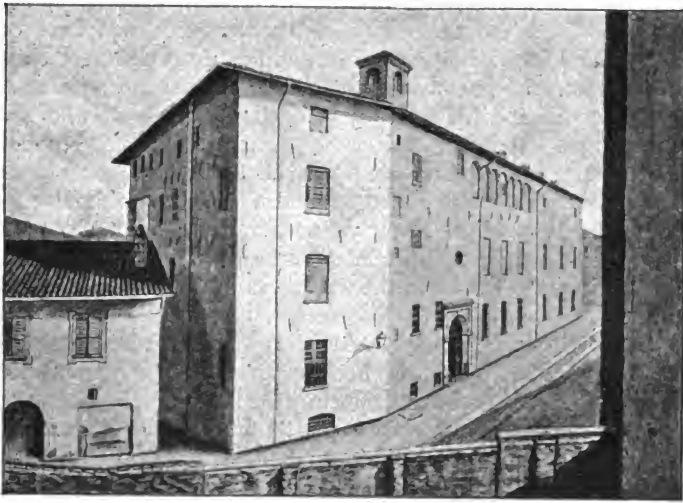
The reason why our Saint had such a love of silence was partly because he feared to offend God by his words, and partly because the heavenly delights which his soul constantly enjoyed quite deprived him of all taste for conversation. When he was obliged to speak, he was very measured in his words, and weighed almost every syllable. Members of the Society inform the porter of their destination when they go out, and as the novices in Rome are often sent to the Professed House to serve mass, or to hear a sermon or lecture on Sundays and festivals, Aloysius asked his superior if it was an idle word to say: "I am going to the Professed House" as it would suffice in order to be understood if he said: "I am going to the House."

During the hour of conversation which follows the morning and evening meal, and is called recreation, S. Aloysius always talked of things relating to God; and sometimes if he began to say a thing, and it occurred to him suddenly that it would be better not to mention it, he cut his sentence short in the middle, without finishing it; and however much he was urged to continue, he would not do so, but remained silent for a while, and said not a word.

He used to implore that the oldest and most worn out clothes of the house should be given to him; and once when the superior ordered him a new habit, he felt such dissatisfaction in putting this on, that the tailor and those who were present perceived it. When however he told his superior the mortification that he had experienced, he was answered that even a distaste of that kind might come from self-love, and from the desire of being well thought of and highly spoken of by others. These words caused him to search into his thoughts for many days, to see if he could discover what was the origin of his having been annoyed; but in spite of this examination, he could not find any fault therein. In fact, though at the beginning of his noviciate he had been troubled by some thoughts of self-complacency,

he had by the grace of God, such a mastery over himself, that he was not conscious of having even once consented. However, to be more certain on this point, he directed all the meditations on the Passion of our Saviour which he made for some months, to the extirpation of every seed of self-complacency, and to the acquiring a holy hatred and contempt of himself.

In mortifications that affected the sense of honour, he was the more solicitous as he considered that they were far more



The house of Donna Martha, mother of S. Aloysius, at Chieri
near Turin.

(See P. I, ch. 10.)

necessary and helpful for reasonable persons, than bodily austerities. By constantly practising mortification of pride, he reached such a state that he no longer felt any repugnance to such mortification either at home or abroad.

Aloysius often asked to be allowed to go through the city in ragged clothes with a wallet on his back, begging for alms. When he was asked if this caused him any shame or repugnance, he replied that it did not, because he placed before him the imitation of Christ and the merit and reward that he thus

acquired, and this sufficed to make him do it willingly and joyfully. And in fact he did not see whence the mortification could arise, even humanly speaking, for, as he used to say: "Those who see me either know me or they do not. If they do not know me, I need not care for their opinion or feel humiliated. If they do know me, besides the edification I give, I lose nothing in their estimation, rather they hold me in higher consideration; and there is more fear of vain glory than of mortification, since to make oneself poor for the love of God, when one has been born rich, is considered worthy of honour even among worldlings." In the same way, when the Saint was sent on Sundays and festivals to teach Christian doctrine and to catechize the poor and the peasants in the public streets and squares of Rome, he did it with such joy and charity, that all who saw him were edified by it; and great prelates sometimes stopped their carriages to see and hear him. On one occasion among others, having found one who had been six years without confession, he insisted so strongly, and spoke to him with such fervour, that he persuaded him to make his confession, and led him at once to a Father at the Gesù. And this he did on several occasions.

In one thing only did S. Aloysius admit that he felt somewhat mortified, and it was when he was publicly reprehended for his faults, either in the refectory or in the hall. This was not because of the low opinion that others might form of his virtue, for that had no effect on him, but only because his defects themselves were so displeasing to him. Hence he asked for nothing more frequently than for those public corrections, and he said that he drew great profit from them. And although by means of the control which he had acquired over his imagination, he would easily have been able to divert his thoughts so as not to hear anything of the reprimand, this he never did, as he said, that he might not defraud holy obedience, and in order to gain greater merit. While he was being thus publicly reprehended, he used to excite himself to joy by the thought that he was suffering something which gave him some resemblance to Jesus Christ; and very often, he gained from this consideration the matter for a long meditation.

The Master of novices saw how exact Aloysius was in everything, and accordingly he wished once to try him in an

unexpected way. He made him therefore, for some days, companion to the Brother who had care of the refectory, and gave him the duty of sweeping, cleaning and arranging it, and ordered the Brother who was in charge to be unreasonably exacting, and to reprehend him continually. But although he did exactly what he was commanded, he could never make our Saint either excuse or justify himself, so that he was filled with wonder at such humility and patience, and could hardly believe what he saw with his own eyes. Aloysius was one day visited in the noviciate by Monsignor Gonzaga, the Patriarch of Jerusalem, who on leaving drew the Father rector aside, and asked him how his relative conducted himself. "My Lord," he replied, "the only thing I can tell you is that we have all much to learn from his example."

In a word, from the very first month of his noviceship, he was so composed and modest in his external appearance, so severe in the treatment of his body, so given to mortification of his interior, especially in points of honour, so perfect in the observance of the least rules, so humble, so affable with others, so respectful towards superiors, and obedient to their commands, so devout to God, so detached in affection from everything of the world, so inflamed with charity and perfect in every virtue, that the novices all declared him to be a Saint. They kissed devoutly the things he had touched and used, and treated him with the greatest veneration. Others again, who were not novices, strove to get things that he had used, regarding them as holy relics. His copy of the Office of Our Lady which he had used in the world was taken by me at that time. It had already passed through the hands of two others, and I wished to keep it through devotion. It is still kept in Sicily. A Father who is a preacher kept as a relic the breviary which he used as a layman, and thus it was regarded by others also, so quickly were his sanctity and perfection recognized.



CHAPTER IV.

II.

S. Aloysius at the Professed House in Rome.

1586.

After the novices of the Society in Rome have been some months at the noviciate of S. Andrea, and have been somewhat formed to religious discipline, so that it is no longer quite new to them, it is usual to send them for some weeks or months to the Professed House, called the Gesù, where they have quarters separate from the others, and are occupied in serving mass, reading at table, and other offices like those which they perform in the noviceship. And besides one of themselves named Prefect, to whom the superior gives the charge of distributing to each one his duties, and of superintending the observance of the time table, an experienced and spiritual Father has the care of hearing their confessions, of directing them, and takes in their regard the office of Master of novices.

Aloysius had already been about three months in the noviciate, when he received an order from the Rector of the Noviciate to go to the Professed House. He was very delighted at this command for two reasons, both of which were spiritual ones. The first was because he hoped to be able thus to profit by the example of the old Fathers dwelling there, who, having passed their lives in the various offices and employments of religious life, were now occupied either in the administration of the church or house, or in assisting the General in the government of the whole Society. They are thus able to be a rule of religious life to others. His second reason was his great devotion to the Blessed Sacrament, which had led him to delight in serving mass even when he was still in his father's house, and he was greatly gratified by having this duty specially laid upon him. This devotion of his towards the Divine Sacrament of the altar was so well known to all who were acquainted with him, that when some persons in Rome were having his portrait painted, they thought of depicting him in the act of adoration before the Sacred Host. The attraction arose from the strong delights

and feelings of fervour which he experienced in Holy Communion, and which were not to be wondered at, considering his purity of soul, and the diligence with which he prepared himself. He made use of one Communion to make himself ready for another, and besides various other devotions he had divided the whole week in such a manner that he assigned Monday, Tuesday and Wednesday to the three persons of the Blessed Trinity, to thank each one in particular for the benefits he had received in being admitted to Holy Communion; while the three following days, Thursday, Friday and Saturday, he offered up to them in the same manner to implore the grace of approaching worthily to the Holy Table on the following Sunday.

Every day, at certain fixed hours, he went for a little while to pray in the tribune of the church, and visit the Blessed Sacrament; and the day before Communion, all his conversation was about this holy Mystery. These discourses were so full of devotion and fervour, that even some priests, who had observed it, contrived to pass the hour of recreation on Saturday with him, in order to hear him converse on this subject; and they said afterwards that they never celebrated Mass with greater devotion than on the Sundays, so greatly were they moved and inflamed by his words. And this was so well known that any who desired to go to Communion or say Mass with special fervour during the course of the week, endeavoured to get with him on the preceding day, and ingeniously to turn the conversation to that subject.

On Saturday evening he went to bed with these thoughts, and he aroused them again on first waking in the morning; he then made an hour's meditation on Holy Communion, and afterwards went to church with the others to hear Mass, during which he remained motionless, all the time on his knees. After Communion he retired into a corner, and for some time he appeared as though abstracted from his senses; and when he had finished his thanksgiving, he seemed to have a difficulty in rising and leaving the church, his heart and soul were so overflowing with heavenly sweetness and loving sentiments. He passed the rest of the morning in holy silence, alternately praying and meditating, or reading some devout passages of S. Augustine or S. Bernard.



CHAPTER V.

Testimony of F. Jerome Piatti with regard to S. Aloysius.

1585.

Saint Aloysius had been delighted to go to the Professed House for the motives just recorded. There he found F. Jerome Piatti (Platus) in charge of the novices. This Father was very holy and spiritual, and thoroughly conversant with religious perfection, as may be seen by his printed works, and by other writings which he has left on this subject. On account of his death which occurred very suddenly they were not completed, and have thus not been published, to the great loss of religious persons. Of these he had already composed two books and a half before his death, in which he explains with wonderful clearness the manner of detaching our affections from the world; of mortifying and correcting the body; of curbing and regulating the passions of the soul; of extirpating vices and evil habits; of acquiring all the virtues necessary for a religious; of dealing with our neighbour, and of uniting ourselves to God by perfect charity. This devout and prudent Father rejoiced greatly at seeing Aloysius placed under his care, for he had formed a very high opinion of him from the first days that he had known him, as may be gathered from a letter written in his own hand to Father Mutius Vitelleschi who was then a young man finishing his theological studies at Naples, whither he had been sent for his health. In this letter he informs him of many things regarding the vocation of Aloysius, which I will here give in full, although they have already been mentioned in part, in order that they may be confirmed by the authority of so holy a Father. He writes as follows:

“Dearest Brother in Christ,

Pax Christi.

I cannot make a better reply or one more pleasing to you in return for a letter which I have just received from you, my

dearest Vitelleschi, than by giving you an account of a distinguished novice who entered S. Andrea five days ago, on the feast of S. Catherine. He is a youth, by name Aloysius Gonzaga, son of a Marquis whose estate borders on the duchy of Mantua, and a near relation of the duke of that place, and, being the eldest son, he would have succeeded to the marquisate. But God was pleased to choose him for Himself, and about two years ago, when he was at the Court of king Philip of Spain, he resolved to join the Society. As his father was also at the Court, he openly declared to him his intention, and after submitting him to many trials, the Marquis at last consented. He returned shortly after from Spain, and wrote to his relative, Scipio Gonzaga, the Patriarch of Jerusalem, to speak to our Father General, and offer his son in his name. But as Aloysius was, as I have already said, the eldest son, with the right of succession, it was necessary for him to transfer his rights to another brother. This affair occupied several months, for it was necessary to obtain the consent of the Emperor. Finally however this business was settled, but when the good youth thought to enter at once into port, he was detained for some time by his father, who still made difficulties about the final permission, and wished to keep him for many years longer, either on account of the love he bore him, or because, as he wrote to Father General, he thought him still too young for such a step. And in this we can see how great were the constancy and fervour of the young man, for although he had an extreme reverence for his father, he never ceased importuning him, and trying all possible means to obtain his consent. When he saw that his father was still unmoved, he wrote ardent letters to the General, imploring him to be allowed to depart without saying a word to the Marquis. This however the General would not allow. The affair thus dragged on till now, when, in what manner I know not, he finally obtained the necessary permission, and arrived in Rome in the dress of a priest, with some ten horses in his train. His coming was so widely known, that wherever he passed people were aware that he was on his way to enter into the Society. The same was the case also in Rome, where he lodged a few days in the house of the Patriarch, Scipio Gonzaga.

His intention got abroad in the Pope's palace, and when he went to the Holy Father to ask a blessing on his design, he

was surrounded by the courtiers who, as they entertained very different ideas and plans themselves, regarded him as a miracle. Finally on Monday, the feast of St. Catherine, he went to St. Andrea, accompanied by the Patriarch, who stayed to dinner with Father General.

His abilities are such that his rank is his least distinction; for although he is not yet eighteen years old, and has spent so much time in Court, he is already well grounded in both logic and natural science. His prudence and his discretion of speech are such as to astonish us all; and it will be a sufficient proof of this to tell you that his father already made use of him in many ways at home; and in a letter by which he presented him to Father General, said that he was his dearest hope. But all this is nothing compared to his virtue and sanctity; for from the age of about eight years he himself confesses he began to fear God; and this is clearly proved by the devotion he has, for during prayer he is constantly in tears, and he observes an almost constant recollection, as may be perceived by his face and manner of acting. His servants say that he used to meditate every day for four or five hours, besides what he did at night which they could not know, because for a long time of late, he would not allow any one to undress him, but shut himself up in his room, and attended to his devotions, without other restraint than his own fervour. And that you may not think that I am exaggerating these things, I merely tell you that Father Andrew Spinola, when talking with him, was so drawn to him, and so much admired his gifts, that when he spoke with me on the subject, he told me that I praised him very coldly, although you see in what manner I speak of him.

And the General and all our Fathers in Rome as well as in Milan and Mantua, where he stayed for a time, all have the same opinion of him.

I do not know if I ought to mention what follows, lest it should diminish your joy, as it has diminished ours; however I will tell you all, to urge you to pray for him. You must know then, that, of gifts of nature and grace, the only one that is wanting to Aloysius is health; for he is so delicate that only to look on him fills one with fear; and already, a day or two before he entered, he began to feel a pain in his chest. This, which proves his fervour, he ascribes to the fact that after as

usual making his Friday fast on bread and water, he went the following day to pay his respects to the Holy Father and was



S. Aloysius, surprised whilst praying, by his uncle Hercules di Tana and his wife in the castle at Chieri.

After the painting on glass by Noel Lavergne in the Chapel of the Petit-Séminaire at Versailles.

(See P. I, ch. 10.)

obliged to wait fasting until near the evening, and this was why he was so exhausted. However this may be, it is certain that, if he can be cured by great care, he will be tended with all

possible solicitude and prudence, for so Father General has commanded, and this is being already done. And perhaps he will have a better chance under the wise care of the Superiors of the Society, than when left without check to the guidance and impulse of his own fervour. So pray for him and be sure that, if God gives him life and health, you will see him do great things for the service of God and the Society.

I wished to relate these things at length, although I have omitted much that would edify, in order to give you a share in the joy which has been the one subject of our conversation during the past days, but I ask you, in return, to repay me for the consolation that I have given you, by praying that I may have the grace to be a true Brother and follower of those exalted souls that God calls every day to our holy Society. May God's blessing be with you.

Rome, Nov. 29th, 1585.

Your Brother and Servant in Christ,
Jerome Piatti."

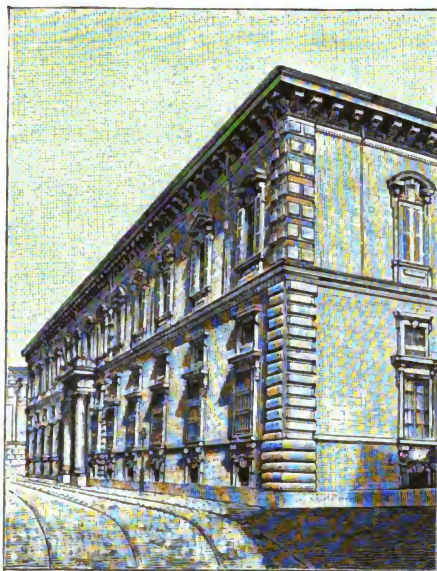
The Father who wrote this letter was not as yet intimately acquainted with Aloysius, and still we see how highly he spoke of him.

Afterwards when he became his confessor, and began to talk to him about holy things, he obtained from him a minute account of all those particulars which he recorded, as has been said in the introduction. It was then that he perceived in this youth such innocence, such light in spiritual matters and so lofty a perfection, that for ever afterwards he regarded him as a great saint and always spoke of him as such. One day as he was speaking of heaven with a Father, and saying how the saints are so transformed by the knowledge and sight of the Divine Will, that they love and desire nothing but what God wills, he added these words: "I perceive a clear example of this with regard to our Brother Aloysius. For as the Saints in Paradise see how greatly God delights in his soul, their wills become like to God's will, and they are wholly engaged in advancing him with heavenly gifts and graces, in doing favours and praying for him. It seems to me that so favoured is he by God and by them, and so full of supernatural virtues and graces, that they vie with each other as to who can do the most for him."



St. Aloysius' room in the Jesuit College in Rome, now converted into a chapel. The Saint occupied it for two years. (See Part II, c. 11.)

Father Piatti when passing through Sienna, was lauding the heroic virtues of this youth, and he said to F. Antony Francis Guelfucci that he was astonished, when he learnt how resplendent was the sanctity of S. Aloysius, that he did not work



Jesuit College of the Brera, Milan,
now the Brera Gallery.

(Sec P. I, ch. 12, 13, 14. P. II, ch. 22, 23, 24.)

miracles during his lifetime; and I remember hearing the same thing said by Cardinal Bellarmine, that he marvelled that, with his extraordinary sanctity, he did not perform miracles that were known to all.



CHAPTER VI.

The conduct of S. Aloysius at the Gesù.

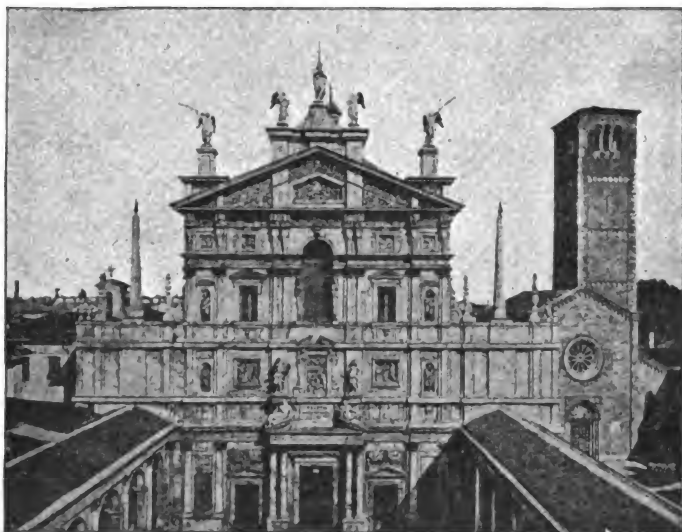
1586.

Saint Aloysius remained in this house longer than was customary with the other novices. Every morning, after finishing his hour of meditation, he went to the sacristy and did not leave until he had served five or six masses with the greatest devotion and spiritual fervour; and yet he was so compassionate towards his Brother-novices, and especially towards two whom he considered delicate, that he used to warn the superior that they did not take care of their health, and served too many masses. During the time he spent in the sacristy between one mass and another, he observed strict silence without uttering a word. He stayed in a corner meditating, saying the office of our Lady, or reading some spiritual books. When it was necessary to tell anything to the sacristan, or to ask him a question, he went to him with his biretta in his hands, which were joined on his breast, and spoke to him with so much reverence and submission, that the sacristan himself was quite confused. Our Saint obeyed his orders and those of his companions with as much promptness and perfection as though the commands came from Christ Himself.

When the sacristan once ordered him, on Maundy Thursday to remain at the Sepulchre, and see to the lights, he stayed there for some hours, without ever raising his eyes to admire the arrangements and decorations, which were very beautiful; and when he was asked afterwards, by one of his companions, if he liked it, he replied that he had not seen it, because he did not think that he ought to look, when the sacristan had given him another duty.

He had also so much reverence and respect for the novice who had some slight authority over the others, that he could not have had greater for the General himself. Whenever he saw him pass, he rose, uncovered himself, and paid him every sort of honour; so much that the novice complained to the

Superior, who ordered Aloysius to be more moderate, as he afterwards was. Nor is it to be wondered at that he had such reverence for his superiors and obeyed their commands with such promptness, for he never regarded them as men, but as holding the place of God; and the voice of him who commanded was to him not the voice of man, but the voice of Christ himself. He cherished these sentiments not for the greater merit of his obedience, but because he felt a certain



Church of Santa Maria di San Celso at Milan,
which S. Aloysius often visited.

(See P. I, ch. 12.)

sweetness in thinking that Our Lord was commanding him, and that he had the occasion of doing something for the service of God. He used to say that he obeyed secondary and subordinate superiors with more delight than those that were real superiors of the first rank. And this, he said, was not from humility, but from a certain pride; for, from a human point of view, it would be difficult to induce one man to obey another, especially if he were his inferior in knowledge, nobility or other

gifts and talents; but to submit oneself to God, or to anyone in His place, was a thing so much the more glorious as the man himself was the less honourable.

After the morning is past, and the masses finished, the novices at the Professed House go to read, some at the first and some at the second table, while others serve by turns in the kitchen. When it came to be S. Aloysius' turn to serve, he applied himself to these lowly offices, with as much delight as though they had been his natural lot.

When he had to read at table he did so slowly and exactly. It happened once that when he was reading, some noise near the refectory prevented him from being heard. The novice, who was superintending, took occasion from this to reprehend him, as if it were his fault that the Fathers and Brothers had lost the reading at table; and he made a great deal of the spiritual loss which they suffered in consequence. He did this in order to see what answer Aloysius would make. Our Saint made no excuse whatsoever, but promised to do better for the future, and deliberately began over again what he had read, in order to make up for the spiritual loss of the Brothers.

When Father Jerome Piatti saw that he was so intent on prayer and meditation, in order to distract him he ordered him to remain morning and evening at recreation with those that had been at the second table, although he himself had been at the first; and he obeyed. The Minister, who knew nothing of this command, gave him a public penance in the refectory, and obliged him to tell his fault for breaking the rule, which orders that out of the hour of recreation assigned to all, silence is to be kept. Aloysius performed the penance imposed on him, without excusing himself, or making known the order he had received. But directly afterwards he continued to stay at the second recreation as before. The Minister, perceiving this again, was astonished and gave him a second time the same penance as before, and the Saint accepted it without a word. After dinner Father Piatti sent for him and told him that he had given scandal, as a novice, for having done two consecutive penances for the same fault, and asked him why he did not tell the Father Minister of the permission which had been given to him.

Aloysius replied that it had occurred to him that he might give scandal by his silence; but he feared that if he excused himself by telling the permission he had received, he might be yielding to some suggestion of self-love which urged him to escape the mortification. Therefore he had determined to be silent and do the penance a second time, but if the Minister spoke to him a third time, then he would let him know the order he had received and so avoid further scandal.

It was a matter of great edification to see the patience and promptness with which he accepted the penances imposed upon him, and the joy with which he performed them, even though there had been no fault or negligence in the action for which he was punished; as indeed fault or negligence were things which were rarely if ever found in him. And very often when the failings of others were attributed to him, he would do the penance as though the fault had been his own. This came to be known, because those who were really guilty, on seeing him do penance, came forward to acknowledge their faults and thus rival him in humility.

During the day he used to accompany some of the Fathers who visited the prisons or the hospitals, as is the custom of the confessors of the Gesù to do several times during the week. While the Fathers were hearing the confessions of the prisoners and the sick, he catechised and prepared others for the Sacraments. When he was in the house he occupied himself in sweeping and in other humble offices.

Once, when he was with the other novices in the linen-room, folding the linen, he suddenly remembered that he had not read any of Saint Bernard that day as he usually did; and he was inclined to go away and finish his devotions, which he might have done like the other novices, after he had worked some time. But this he would not do, and he answered himself in this manner: "If you read Saint Bernard, what else would he teach you, save to obey? Imagine then that you have read him, and follow what he tells you."

He was such an observer of the rules that he would not transgress the least one, out of respect for any person whatsoever, and when it happened one day that Cardinal Rovere, his relation, came into the sacristy to speak to him, he refused to do so until he had asked permission of Father General; and

this to the Cardinal's great edification. In a word, in everything he showed himself so perfect and gave such good example and edification, that all in the house regarded him with great affection, and spoke of him as a Saint.

After remaining some two months at the Gesù he was recalled to S. Andrea.

CHAPTER VII.

III.

The perfection with which he performed the rest of his noviciate.

1586.



hen S. Aloysius returned to the noviciate of S. Andrea, full of edification at the virtuous example he had received in the Professed House, he went first of all to give an account to his Master of novices of everything that had taken place in his soul during the time that he had been absent. He then continued, with more fervour and diligence than ever to perform the usual exercises of the noviciate and this he did with such care and perfection, that not only no one could ever perceive in him the least defect, but even he who so constantly watched himself and made such a careful dissection of his thoughts and of his actions, could find nothing to blame in them. This came to be known in the following manner.

One day he went to the Master of novices, to ask him about a difficulty which greatly troubled him; however carefully he examined himself, he could never discover anything that amounted to a venial sin, and he feared that this must be because he did not know himself, and had fallen into that spiritual darkness of which he had heard and read, and which places the soul in great danger. We may gather from this how great was the purity of his heart. Nor is it any wonder that he kept his conscience thus pure and unsullied, since he had special graces to enable him to do so. For, in the first place, he had worked so hard from childhood to mortify his passions, and had acquired such a habit thereof, that it appeared as though

he had reached a state of complete insensibility towards all earthly objects. Hence many who were acquainted with him in religious life, have deposed solemnly that, not only did they never see him commit a venial sin, but that they never even perceived in him the least sign of anger, impatience, or any other movement of passion. This insensibility was all the more remarkable that it did not arise from dullness of nature, for he was, on the contrary, young and ardent, and quick-witted



Miraculous Picture, under the Altar of Our Lady of San Celso
at Milan,

before which S. Aloysius frequently prayed.

(See P. I, ch. 12.)

beyond his years; but from a special grace of God, and from the virtuous habits he had acquired by means of constant mortification.

In the second place he never allowed himself to be guided by those impulses that often carry men beyond the bounds of reason; but he always followed the light of reason and experience. He used to say that those who are governed by impulse, fall into frequent errors. He never tried to get the better

of another in argument during recreation, but simply said what he thought; nor did he continue to dispute if he were contradicted. Perhaps for the sake of truth he might answer in a pleasant way, but without being in the least put out. If however the other insisted, he simply said no more, just as if the question was one that had nothing to do with him.

In the third place he drove away all desires that could trouble the peace and quiet of his heart by causing him too great solicitude; not only if they were indifferent, but even if they were good and holy. In consequence of this he enjoyed a tranquillity of soul which had become almost natural to him. But that which was of the greatest help to our Saint was, that he not only kept before him the continual memory of the presence of God in all his actions, and for this motive sought to perform them with the greatest possible perfection; but that further, he united himself continually to God by means of prayer, to which he gave as much pains as though the acquirement of perfection consisted in that alone. He used to say that he who is not a man of prayer and recollection can never reach eminent sanctity and perfection, or obtain a complete victory over self; and he considered that all the restlessness, discontent, and immortification which trouble some religious persons arise from the lack of prayer and meditation. He used to call prayer the quickest route and the short cut to perfection, which those who had once known would never wish to quit. He was surprised and grieved at some persons, who if now and again, under stress of necessity, they have not the time to make their ordinary meditation, little by little give up the practice of prayer, so that they neglect it even when they have the time and opportunity.



CHAPTER VIII.

S. Aloysius' remarkable gift of prayer.

Saint Aloysius was so given to the practice of prayer that he found his greatest happiness was during the time assigned for it; and he collected from his own experience such very beautiful maxims on meditation, that while Cardinal Bellarmine was giving the Spiritual Exercises to some Scholastics of the Society in the Roman College, when suggesting admirable hints as to how to make their meditations, he used to say: "I learned that from our Aloysius." He prepared his meditation with great diligence, and spent the eighth part of an hour, if not more, in forecasting and arranging it before going to bed. In the morning he took care to be ready in good time before the signal was given to commence, and he spent that interval in calling in his thoughts, and he sought to preserve his soul in peace and free from all cares and desires. He said that it was impossible for anyone who was overanxious or wishful about something else, to remain so attentive to what he is meditating, as to receive in his soul the image of God, into which it strives to transform itself by meditation. I remember hearing him explain this thought by means of the following example. As a lake which is agitated by the wind, cannot reflect the figure of a man who stands before it, or represents him as if he were disjointed and cut in pieces, so the soul that is buffeted by the contrary winds of passion or agitated by desires, is not in a proper state to receive the image of God in itself, and cannot be transformed into the likeness of the Divinity Whom it is contemplating.

When the signal was given, he placed himself on his knees at his simple prie-dieu and made every endeavour to keep his attention fixed. He would not even move for fear of disturbing himself. He penetrated himself with the subject of his meditation, and so great was the strain of his mind that the vital force which worked with his mind so exhausted his frame, that at the end of the time his limbs were too weak for him to rise. Often did it happen to him that for some time after prayer, he

remained so completely out of himself that he did not know where he was, nor did he recognize the place in which he was standing. This occurred specially when he had been meditating on the Divine attributes, the goodness, the providence, the love of God toward men, and most particularly when he considered them as infinite. The Saint had such a gift of tears and generally wept so abundantly that the Superiors were obliged to consider some plan and means to moderate this, for fear that the excessive weeping would inflict too great injury on his eyes and head. But no remedy was of any avail. What is still more marvellous is that he usually had no distractions whatsoever in his prayers, as is witnessed to by his confessors, and particularly by Cardinal Bellarmine.

Every one may judge from himself what a singular gift from God this was. S. Aloysius had acquired this power of attention, not only by the grace of God, but by his constant practice of meditation; which had rendered his intellect and imagination so obedient, that no thought ever came to him but that which he wished; and in that one he so concentrated himself that he never noticed what others were saying or doing, nor was there any fear of his being distracted. During all the six years that he passed in religious life he never observed that he was visited during meditation, although it is the custom to do so every morning in the noviciate, and very frequently in the colleges, to see that all are making their meditation at the fixed time. One can gather from this how absorbed and intent he was on his meditation. All those of the Society are obliged, at the beginning of the noviciate, and afterwards every six months during the rest of their lives, to give an account of their consciences to their superior; and to manifest not only their defects, but also all the graces and virtues that they have received from God. This is done in order that their superior may be clearly informed, and may, with his fatherly prudence, moderate any excesses and defend them against the snares which occur in the spiritual life, and thus direct his subjects to their greater perfection. In this manner they became acquainted with the many virtues of Aloysius, who, in order to observe the rule, and obtain the benefit of guidance, exposed with great directness and sincerity, to his superiors and spiritual advisers, all that God was doing in his soul. This it is well to note, so as not to be

surprised at his having done so, he only made known his virtues because he was bound to do so by obedience; for otherwise he never spoke of himself.

When giving an account of his conscience, he was asked by his superior if he suffered from distractions in prayer. He candidly answered that if all the distractions he had had during the past six months in his meditations, prayers, and examens were



The Church of San Fedele in Milan,
once a Jesuit Church, in which S. Aloysius used to receive Holy Communion during
his stay in that city.
(See P. I, ch. 12.)

put together they would not occupy the time it takes to say one Hail Mary. In vocal prayers he had more difficulty, not that his mind was distracted in them: but because he could not so quickly and easily understand the meaning of the psalms, or other prayers he was reciting. It seemed to him he was like a person standing before a door which is shut or nearly shut, so that you can neither go in nor go out. But even in vocal prayers he had great spiritual sweetness and devotion. His soul

poured itself forth in the affections with which they abound. These affections were sometimes so vehement that he could not without great effort pronounce a word: and on this account, as he was in the habit during his noviciate of saying the Divine Office through devotion, he occupied at least an hour in saying Matins. He had great fervour in choosing the subject of his Meditations, and our Lord gave him extraordinary sentiments of piety and affections when he meditated on the Sacred Passion, which he used to recall to mind at midday by reciting a short antiphon and placing himself before Jesus Crucified. So great was his interior recollection and devotion in this, that, as he said, he pictured to himself most vividly at that moment the sacred hour of Good Friday. We have already spoken of his devotion in meditating on the Blessed Sacrament.

He was specially devout to the holy Angels and in particular to his Angel Guardian. He loved to meditate on them, and received from God many devout thoughts regarding them, as we see in his long and beautiful Meditation on the Angels. This we find in the second part of the Meditations of Father Vincent Bruno⁸, and it is quoted with praise by Dr. Andrew Vittorelli⁹ in his learned book: "*De custodia Angelorum*." It is entirely composed by S. Aloysius. Father Vincent caused him to write it, because he knew of his devotion to the holy Angels and wished his thoughts about them to be put down in writing, as that Father tells us. A note on the Holy Angels, in S. Aloysius' writing was recently found among other papers. It runs as follows:

"Devotion to the Angels.

Imagine yourself standing before the nine choirs of Angels who are praying to God and singing *Sanctus Deus, Sanctus Fortis, Sanctus Immortalis, miserere nobis*, and repeat this prayer nine times in union with them.

Recommend yourself to your Angel Guardian three times a day; in the morning by the prayer "*Angele Dei*", in the evening by the same prayer, and during the day when you visit the Altars in Churches. Remember that you are to be guided by your Angel like a blind man, who cannot see the dangers of the streets, and trusts entirely to the person who leads him."

It may with truth be said, that his religious life was a continual prayer, for by accustoming himself for so many years to

pray, and withdraw his mind from visible things, he had acquired so strong a habit, that wherever he was and whatever he might be doing, he was always more intent on interior than on exterior things. To so great a height had he attained, and so completely was he engrossed by interior things, that he scarcely made use of his senses, his eyes or ears for instance, and in prayer alone he found rest and delight. And if even for any cause however useful he was prevented from doing this, though he did what was required, he felt nevertheless a certain interior pain, as if one of his limbs had been dislocated. Nothing could give him greater happiness, than to spend the whole day united to God,



P. Achilles Gagliardi, S. J.

after an oil painting in the Gregorian University at Rome.

(See P. I, ch. 13, note 42. P. II, ch. 23, note 21.)

even in outward occupations, during which he easily kept up his recollection and interior attention, and indeed it would have been difficult for him to distract himself. Once he himself told me that the same difficulty which others often experience in keeping their minds recollected in God was felt by him in trying to distract it from God, for when he tried not to think of God, he suffered great violence and was obliged to struggle with himself.

And from this violence his body suffered greater injury, than from his continual attention to God. During the day and in the midst of his occupations God bestowed on him great consolations, which were not merely passing, but continued

sometimes for an hour or more, and they so filled his soul that their influence extended to his whole frame which seemed all on fire with heavenly ardour, and the bright colour of his face showed the heat that consumed him within. Sometimes his heart became so inflamed with this divine fire, that through its constant and violent palpitations it seemed as if it would burst forth from his breast. Through the great consolations he enjoyed in his soul, he so neglected the care of his body that it grew daily thinner and weaker, and the pain in his head increased instead of diminishing.' His superiors, judging it impossible that he could live long with so intense an application of the mind, especially as his constitution was weakened by his penances, forbade him to fast, to abstain, or use disciplines and other penances, and began to give him more time for sleep and to diminish that of prayer. This they abridged first by half an hour, and then took it away altogether, prohibiting excepting very rarely even ejaculatory prayers, which he used to make so very often.

He was told, that the less prayer he made, the more completely he fulfilled the precept of obedience. Manual occupations were allotted him to distract his mind and that he might not have time for his devotions, and his superiors tried to convince him, that he was bound for the glory of God to preserve his health. In this they had no difficulty, as is clearly manifested on this occasion. A Father had given him hopes of obtaining from the Father General leave for one hour's mental prayer daily, which had been forbidden by his Master of novices. But as he felt too great a wish for this leave, and feared some trouble in case of a refusal, which he thought would be contrary to indifference and to obedience he made great efforts to subdue this inclination and regain his usual indifference. What troubled him was that he did not know how to obey the will of his superiors in this matter, for though he tried to turn away his mind from heavenly things, he found himself again little by little immersed and absorbed in them, and as a stone is attracted by gravitation, it seemed to him that his soul was united naturally to God, and when withdrawn with violence, returned to Him of itself. One day, pained at not being able to do what his superiors wished, he said in confidence to a fellow novice, Gaspar Alpieri:¹⁰ "Really I am at a loss what to do. My Rector forbids me to pray, because the attention it requires

injures my head, and I have to do much greater violence to myself to distract my mind from God, than to keep it in recollection, because by habit this has become to me a second nature, and I feel rest and peace in it, and no difficulty at all. But I will try to do what I am commanded as best I can."


As S. Aloysius was not allowed to pray, he went often to adore the B. Sacrament to supply for it, but scarcely had he knelt down, than he rose and hurried off for fear lest some thought should completely absorb his senses. These efforts did not however avail him much, for the more he hastened away to comply with obedience, the more God seemed to follow him, and communicate Himself to him. Often during the day his soul was filled with heavenly lights and consolations, and not wishing to dwell upon them, that he might not disobey orders, he would humbly say to God: "Depart from me, o Lord, depart from me;" and he would endeavour to distract himself. He had also great difficulty in making use of his exterior senses; for when he was interiorly absorbed in God, he seemed unable to see or hear anything. In this holiness and perfection he spent the whole time of his noviciate at S. Andrea,¹¹ until the end of October 1586. He was an object of admiration to the superiors who directed his soul, and of great benefit and edification to his fellow-novices, who vied with one another in seeking his company, in order to profit by his words and example.

CHAPTER IX.

IV.

The great holiness of his Master of Novices. Aloysius endeavours to imitate his virtue. He goes with him to Naples, where he remains several months.

1566—67.

uring the time that S. Aloysius made his Noviciate at Rome in S. Andrea on Montecavallo, the Rector and Master of novices was Father John Baptist Pescatore, a man of wonderful sanctity and perfection. His great virtues are attested by many of his disciples and spiritual children, who glory in having had such a man as master and spiritual guide. This saintly father treated his body very

severely, afflicting it with frequent fasts and abstinence, with hair-shirts, disciplines, and long watchings. These things he did as secretly as possible, but he could not altogether hide them from the knowledge of his disciples, who kept their eyes upon him to notice and imitate them. Whether he was sitting, walking, or standing his whole exterior was a perfect portrait of modesty: his face beamed with a joyous serenity, which he communicated to those who beheld him. Never was he seen to change countenance in any circumstances, nor to lose his tranquillity, to become melancholy, or break out into unrestrained gaiety. He was always the same, showing that his passions were under control and that he possessed an imperturbable interior peace and calmness: nor was there ever seen in him the least sign of impatience or anger. He had the lowest opinion of himself and all his actions manifested his profound humility.

He was very much given to prayer both by night and day, and we may in some degree understand the greatness of the gift God had granted to him, by the fact that one night, when the others were gone to rest, he was found praying in the centre of the public room of the Noviceship, now the Infirmary, raised in the air some feet above the ground, as was told me by Father Bartholomew Ricci who succeeded him in his office. It is related also in the Annals of the Society for 1591; in which, speaking of the College at Naples, Father Francis Bencio enumerates his various virtues. He was a strict observer of the Rules of S. Basil for religious, and had a great affection for the Collations of the Abbot Cassian, which he almost knew by heart. He endeavoured to practise with minuteness whatever was taught and practised by these ancient holy Fathers. In speech he was most sparing and discreet, nor did he ever say what could give offence, or fail to give edification. His conversation was most agreeable, and occasionally he enlivened it with witty and pleasant sayings in harmony with religious modesty, which made him liked by all. To poor beggars, and especially the bashful, he was so compassionate that he is said to have taken off some of his own clothes to cover them. In his government severity was tempered by great amiability and he knew how to combine gravity with affability and humility, and to be agreeable to all.

Father Pescatore showed great charity towards all, particularly the novices, whom he watched over as if he had been

father, mother, and nurse to each individually. He bore with their imperfections patiently until by degrees he formed them to what he desired. Nor did he show any bitterness or displeasure towards them for any defect or imperfection; or allow his good opinion of them to be lessened. He preferred to compassionate them out of his charity, to admonish them very kindly, and sometimes with a quiet laugh as a relief to the bashfulness of the



College, once belonging to the Jesuits in Mantua,
in which S. Aloysius lived in July 1585 and in October 1589.
The part of the College which is next to the Church, then belonged to Don Ferrante,
the father of the Saint.
(See P. I, ch. 14 and note 43. P. II, ch. 20, 21.)

one he was reproving, and to show that he did not think their defects very serious. He encouraged and consoled them and always sent them away comforted and full of courage. So charitably did he condescend to their different characters, that he was able to say: "I make myself all to all, that I may gain all to Christ." He guided them in the way of perfection, in conformity with their various dispositions and inclinations, as he well knew

that all cannot walk in the same path. He would not have his novices aim at too great external modesty, which would be lost in a few days after leaving the Noviciate, but wished them to accustom themselves to observe strictly that modesty which they ought always to practise in religious life and to endeavour to lay solid foundations of virtue and self-abnegation after the example of our Lord Jesus Christ and following in His footsteps, as our holy Father S. Ignatius teaches in his Rules. This he impressed upon them with weighty words, that they might become truly spiritual men and perfect Religious.

This good Master wished his novices to reverence those who were more advanced than themselves in Religion, and to have of them that good opinion they deserve; and he would tell them, that there is as much difference in virtue and spiritual things between novices and those who are studying in the Colleges, as there is between those who are learning the alphabet, and those who have made progress in science. I have known many who had been his novices and subjects, everyone of whom have had a high opinion of his sanctity and of his method of government, and for this reason. To all he showed himself full of charity and humility, and what is more important, he was so free from partiality, that each one thought himself specially loved by him, and could not suspect that another was preferred and loved better than himself. This caused the Father to be tenderly loved in return by his subjects, and all had recourse to him with confidence in their troubles. No less by the example of his life than by his exhortations did he teach religious life; and his words had all the more efficacy, because in his actions he fulfilled what he taught others, and no one could find anything in him to censure, even the smallest matter.

Some facts are related regarding him which are certainly miraculous: as that, when he appeared, a blazing fire was extinguished, which a number had laboured in vain to put out with water: and that he had the gift of knowing what was done by his subjects when absent. This is proved by what happened to Father Emanuel Sà, an ancient and learned Father, who in 1583 retired to the Noviciate. He wished to walk to S. John Lateran with Father Mutius Vitelleschi, who was then a novice. He had said nothing about this wish, when the Father Rector sent for Vitelleschi, and desired him to take his cloak and go. He

had the gift of penetrating into their souls and seeing their secret thoughts; of this various examples in Naples and other parts of Italy have been certified by Fathers of great credit. In 1582 it was reported that the Noviciate was in want of provisions, and the Father had recourse to prayer in this necessity; he was sent for to the door by an angel in the form of a young man, who gave him a sum of money sufficient for his needs, and immediately disappeared.

Father Pescatore was held in such great esteem for sanctity on account of these circumstances, that when he died, Rector of the College at Naples, he did all he could after receiving the holy Viaticum to remove this idea from the minds of those present, who were closely watching him. The more however he tried to hide his sanctity, the more he made known his modesty and humility, giving us this last example before he left us for Heaven. S. Aloysius greatly loved and revered this holy Father, not only because as his superior he held the place of God in his regard, but, because of his virtue and perfection as a Religious, he had proposed him to himself as a model for imitation. As far as he could he noted all his words and actions, and opened his soul to him to receive instruction and guidance. The Father on his side loved to converse with that pure soul who was so well disposed for instruction and full of graces and virtues. If before his death he had been able to give us details regarding S. Aloysius, we should no doubt have learned many more things than have come to our knowledge.

CHAPTER X.

S. Aloysius' visit to Naples and what he did there.

1586—87.



It happened that Father Pescatore, towards the autumn of 1586, fell ill and began to spit blood; so the Father General determined to send him to Naples, in the hope that the change of air would benefit him. After this had been decided, he, one day, asked S. Aloysius if he would like to accompany him to Naples; and the Saint, without thinking, replied that he would. When Father Pescatore was

about to leave Rome, the Father General wished him to take with him the three most delicate of the novices, to see if the change of air would benefit them. Of these, one was a Frenchman, John Pruinet by name, who is now dead; another was George Elphinstone^{11a} who is at present studying philosophy in Dôle, and from whom I have had the details of this journey; and the third was our Saint, chosen on account of the violent headaches from which he suffered. When S. Aloysius knew that he had to go, he was much distressed, because he feared there was some self-seeking in his so readily accepting the proposal that he should accompany the Father; whereas, as he said, he ought to have replied that he would submit to the wishes of his superiors, and should have shown neither inclination nor aversion. The Father General, however, was not influenced by what he said, but merely considered it advisable because of his state of health. Because of this scruple, our Saint determined in the future, not only to show himself indifferent in all things; but to advise others never to say yes or no, but in every case to prove themselves indifferent and submit themselves to holy obedience. He spoke of this scruple to several, and said that following his own will had caused him great trouble of mind. Supposing he had to go, he would be delighted to travel in such company; and he told one of his companions that he looked forward to the journey, because he desired to learn from the words and actions of Father Pescatore, how a member of the Society should conduct himself when travelling.

They left Rome on the 27th of October of that year, and when they had reached the point where Rome began to be lost to view, S. Aloysius turned towards the city, and with great devotion recited the antiphon, "*Petrus Apostolus et Paulus Doctor gentium*", with the prayer of the holy Apostles Peter and Paul, "*Deus, cujus dextera*". Father Pescatore travelled in a litter, according to the orders of the doctors, on account of his spitting blood; and as one of the three novices had to share it with him, and the other two to ride on horseback, S. Aloysius did his best to yield the place in the litter to one of his companions, wishing to deprive himself of the constant spiritual conversation of his master, which was such a treat to him, merely that the others might travel at ease; but, as he was far the weakest of the party, they wished that he should occupy

the place in the litter. But he found a way of mortifying himself even here, for taking his *soprana* he made it into a bundle and by sitting on it gave himself much more discomfort than he would have found on horseback. During the journey he said Office with the Father, with whom he had long conversations on spiritual matters, and he sought to gather great fruit from the spiritual advice and axioms which fell from his lips. The Father, on his part, knowing that he was casting seed in good



Palace of San Sebastiano at Mantua,
in which S. Aloysius on the 2nd November 1585 gave up his right to the Marquisate
of Castiglione.
(See P. I, ch. 16.)

ground, gladly, and without reserve, communicated to him the secrets of the spiritual life, and gave him the benefit of the experience he had gained in the many years during which he had been both Rector and Master of novices. S. Aloysius always managed that his companions should be the best lodged and enjoy more comforts than himself, ever taking the worst for himself, and seeking occasions of practising charity and kindness. At the end of the journey he told his companions

that in those few days, both from the continual society of the Father and the long talks he had had with him, as well from his example and his manner of dealing with seculars, he had learnt more than he had done in many months passed in the Noviciate.

They arrived at Naples on the 1st of November, and, as the students recommenced their studies about that time, his superiors judged it well that S. Aloysius, after a little rest, should attend the lectures on metaphysics, to which he accordingly applied himself. He had already studied the rest of the course of philosophy when a secular, as has been mentioned.

The Father who was at that time Rector of the College was himself much given to mortification and penance, and, perceiving that Aloysius was drawn the same way, he was delighted and gave him a little more liberty than had been given him in Rome, to the great joy of our Saint who congratulated himself on his good fortune.

Whilst in Naples his singular modesty, prudence, humility, obedience, and holiness were noticed; and all who spoke of him showed how great was their esteem of his virtues. Father John Camerota, his professor of metaphysics, in a process recently made at the Palace of the Archbishop of Naples, deposed as follows:

"I knew the Blessed Aloysius to be a person of great humility. He despised himself, yielded to all, and sought every opportunity of lessening himself in the esteem of others. He was given to extraordinary mortification, was very devout, spending much time in prayer and in union with our Lord God; he was very observant of the rules and of a very tender conscience; and, together with holiness of life, he was gifted with a singularly acute intelligence, joined with great modesty and humility. All this I know, because of the opportunities I had of observing his actions and character during the time that he remained at Naples, and was my scholar. I esteemed him as being of great virtue and holiness, and this was the general opinion in the College of Naples, and shared in particular by that holy man, Father John Baptist Pescatore, who is now dead and had been his novice master and his confessor. He spoke of him to me several times, as of a person of more than ordinary sanctity."

Such are the words of his professor; and being re-examined on this in Rome, three years later, by apostolic authority, he added this further testimony:

"He was observant of the very least rules, as that of silence; and was a person of very few words. He so mortified his flesh, that his superiors were obliged to restrain him. He was most devout, and during the time he was with me at Naples, he seemed to me to be continually occupied in prayer and in the contemplation of divine things, and to be always speaking with God. As to troubles in his soul he appeared to have none. As to humility he always desired to be despised and to be held of small account, and he greatly rejoiced if he thought others so esteemed him, and he did several things on purpose to make them think meanly of him, and of this I have seen many examples.

He was so humble that fearing to trouble me he waited a long time at my door, and then knocked so gently that I could scarcely hear him; but so far from disturbing me, it was a great consolation to me when he came either on account of difficulties in his lectures or for any other reason. He was most modest, and his modesty captivated every one, and caused him to be beloved and esteemed by all. His conversation was grave, of God and for God, short and in but few words.

Neither I nor others ever noted in him anything that could be called a venial sin, or even which betrayed any disordered passion. In 1596 I destroyed nearly all the letters I had received, but I reserved one that the Blessed Aloysius had written to me from Portici in 1587, condoling with me on my bad health, and promising me his prayers; and, though many have begged this letter of me, I have never been willing to part with it, but preserve it for my devotion. I know that many of ours as well as seculars recommended themselves to his prayers, and especially the men employed in building our schools."

In the same process at Rome, Father Vincent Figliucci, a distinguished theologian, declared: "I knew Aloysius in Naples, where he was studying metaphysics, from the end of 1586 to 1587. All that time he gave so admirable an example of virtue as to be recognized as the most eminent of our religious. He was constant and diligent in teaching Christian doctrine to the poor. When he was ill in bed his peaceful countenance

showed how resigned he was to the Will of God, in Whom alone he trusted, and he always spoke of the happiness of the other life and of the things of God. And if indeed he conversed but little, oftentimes when he discoursed of God, he did it with such earnestness that one could see how united he was with God from his very abstraction of mind.

He showed great charity to his neighbours, and earnestly begged to be allowed to go to the aid of poor prisoners and to serve in the hospitals; and he was the means of reconciling his brother novices, when there was any slight misunderstanding. In prudence he was above his years, and he seemed to possess it to an almost superhuman degree, and showed it by speaking with the greatest consideration, as well as in all his exterior actions. He seemed to do nothing that was not premeditated and directed to its right end, and from this arose the singular calm he always enjoyed. He displayed in all his actions great candour of mind, interpreting favourably all the sayings and doings of others, confining himself to the bare facts, without circumlocution or ornaments of speech, never exaggerating but relating everything simply. He was never seen to give way to anger, and he had the movements of his soul under such control, that he appeared to enjoy perpetual peace.

S. Aloysius suffered constantly from headaches, but he bore them with such patience and outward composure that he appeared to be free from them. He suffered with the greatest patience the illness he had in Naples, leaving himself entirely in the hands of the infirmarians, and never allowing a word or a sign of impatience to escape him. He was very remarkable for the virtue of humility, avoiding all praise whether on account of his noble birth or of the singular gifts he had received from nature, and he was always amongst the first to seek any humble or mean duties, and that with a ready will and even exterior gladness. He cared not to hear news of what happened in the world but seemed like a man dead to himself. He was a model of the custody of his feelings, and showed it in his exterior behaviour, which struck every one. He delighted in mortifying himself continually as far as he could. He was most observant of the rule of silence, so that, I think, he never broke it. He loved poverty, and hence arose in him the desire he had to wear the most worn-out clothes that were to be found in the



Death of St. Aloysius.
 From an oil painting ordered by Cardinal Bellarmin in 1618, for the room in which the Saint expired. It is now in St. Aloysius' Chapelletta. (See Part II, c. 31. — Appendix c. 5, Note 6.)

house. He obeyed the slightest sign of his superiors with the utmost simplicity and readiness."

And Father Antony Beatilli, that accurate and pious collector of the edifying examples of his time, wrote: "It is difficult to believe the great edification that the angelic Aloysius Gonzaga gave during his sojourn in the College at Naples, to the members of the Society by the exercise of all the virtues they saw him practise within our walls, as well as to seculars by the continual example of such rare modesty; for he kept his eyes fixed on the ground and never looked at anyone. And for all that, he attracted from afar the gaze of everyone, so that many people collected in the courtyard of the College on purpose to observe his angelic demeanour as he passed through on going to and from school with our other students. All admired and praised him, and thanked God for allowing them to know so great a saint.

One day especially when it was known in Naples that Pope Sixtus V. had promoted to the Cardinalate the Patriarch Scipio Gonzaga, a person of importance arrived at the College to inform Aloysius, just at the time that he was attending the lectures, so that this personage had to wait till they were over. A crowd of people collected to see how this modest youth would receive the news of the honour done to his relative, and they had no cause to regret having come there, for, when Aloysius was informed of what had happened, he showed no change of countenance and appeared as indifferent as if the new Cardinal was no relation of his and was quite unknown to him. Nor did he change his modest demeanour any more than if he were a statue. And yet besides being a member of the same family, Aloysius regarded the Cardinal with singular affection, on account of the help he had given in the matter of his vocation. Having heard the news, without even raising his eyes from the ground, he showed by the slight blush that rose to his cheeks that he felt rather annoyance than pleasure. When he had returned to the house with his fellow scholars, those of the students who had been present were so astonished, as never to tire of extolling his virtue, his virginal modesty, and his detachment from worldly honours and grandeur, because he felt mortified by news, which commonly gives joy to the members of the same family and is an occasion of public rejoicing."

Others who were at the College, at that time, deposed that he sought obscurity when at Naples, often associated with the lay Brothers, and, as far as he could, hid his noble origin. On account of the desire that his superiors had that the other novices might profit by the example of S. Aloysius, they placed him in the largest room of the quarter of the novices, so that he might have more companions. He suffered so much from sleeplessness at night, that he had need of repose in the morning, but this he could not enjoy, because his companions who got up early disturbed him. The result was that his health suffered. When his superiors noticed this, as they wished to procure for him more rest, they removed him from that room, and placed him by himself in another under a great hall; but as this hall was the passage to rooms all of which were occupied, the constant going to and fro, first of one and then of another, made this room noisier and less suited to the purpose than the previous one. S. Aloysius perceived this, but thanked God for it, as though it were a particular favour of His Divine Majesty. And, in truth, so it seemed to be, for, in spite of the vigilance and care of his superiors, many noted with astonishment most extraordinary occurrences which happened in the College, doubtless by the Providence of God, which afforded him matter of merit and of reward. As, for example, he had, for out door use, a *soprana* much shorter than usual, and which was not only threadbare and torn, but discoloured by age. Had any other novice worn it, the superiors would have made him change it for propriety's sake, but they did not appear to notice it when he wore it, though it may be that he had begged for it, and to satisfy him he was allowed to keep it.

It happened several times in the winter, that after dinner on Feast-days, he went with the others to sing Vespers at the Professed House; although, when the weather was bad, the Minister would not allow others less delicate than our Saint to go. For he stood at the door when they were going out, and bade them return to their rooms; but he did not appear to notice S. Aloysius, otherwise he certainly would have stopped him.

More than this, if there is one place in the Society where they take special care of the delicate, it is in our College at Naples, and nevertheless when S. Aloysius fell sick of erysipelas accompanied with fever, which confined him to bed for more

than a month and placed his life in great danger, in spite of the attention of the infirmarians, he was left a whole night without sheets, a thing which I do not believe ever happened in the Colleges of the Society to any other invalid. God, I think, permitted it in his case to give him pleasure. During this illness he always displayed great patience; and, though he suffered constant and severe pain, his countenance was always calm; and he would converse with those who visited him, with much humility and submission. When he had recovered from this illness, it became evident that the air of Naples did not agree with him, as his headaches increased in violence, and the Father General recalled him to Rome.

He left Naples on May the 8th, 1587, after a residence there of only six months, in company with Father Gregory Mastrilli then *Preposito* of the house at Naples.

CHAPTER XI.

V.

**S. Aloysius studies at the Roman College. His life
and virtues there.**

1587.

The return of S. Aloysius to Rome was a source of great joy to the students of the Roman College, more especially to those who had known him and had been with him in the noviciate of S. Andrea, and all of them hoped to benefit by his virtuous example and pious conversation. He himself was no less delighted at being thus enabled to make his studies in Rome, the Capital of Christendom, and in the foremost college and university of the Society. From this time till the day of his holy death, I, with many others of the same college, lived on familiar terms with him, and I was thus an eyewitness of the greater part of the things here related; and more than this, from that time I carefully noted them with a view to writing them down, as I have already stated in the introduction to this work.

S. Aloysius pursued the study of Metaphysics, and he very soon showed how deeply he was versed in Logic and Natural Science. He made such rapid progress in Metaphysics

that by Father Paul Valle, the Professor who now lectures on Theology in that college, and by his superiors he was deemed the one most capable of defending in public theses the whole range of Philosophy.

And as on this occasion the Cardinals della Rovere, Mondovì (Lauri), and Gonzaga with other prelates and noblemen desired to be present, the discussion was held in the great hall of the college, though they take place ordinarily in the theology school.

S. Aloysius by his defence won the applause of all who heard him, and the special approbation of their Eminences, who were amazed that he should have made such progress in such a short time, during which he had suffered so much from illness. Two things regarding these discussions may be added. First, before he began, the Saint hesitated for a time whether for his own humiliation and mortification, he should purposely give a reply which was incorrect. Not being able to satisfy himself, he sought the advice of Father Mutius de Angelis, a professor of philosophy in the Roman College, not only a good scholar, but a very spiritual and virtuous man, with whom our Saint often talked about spiritual things. Though this Father dissuaded him for prudent reasons from following his own desire, the thought and the wish to do this act of mortification returned, when he was about to speak, and for a few moments he doubted what to do, but the reasons adduced by the Father prevailed, and he answered as well as ever he could. In the second place, he had such a great horror of praise, that when one of the four doctors who were arguing against him, began by a preamble in praise of the family of Gonzaga and of the ancestors of Aloysius, it caused the Saint to blush so deeply that those who understood the cause felt sorry for him.

Cardinal di Mondovì in particular noticed his ingenuous confusion, and showed himself much pleased at it. Aloysius in his replies always answered as if he were half angry with this doctor.

His philosophy being ended, he was at once put to study theology. During the four years he spent in this study he had four masters, Father Augustine Giustiniani, and Father Benedict Giustiniani, Genoese, Father Gabriel Vasquez and Father

John Azor, Spaniards, all men of great experience and learning, as their works clearly indicate.¹² Aloysius showed them great deference and respect: he always praised them and never was he heard to differ from their opinions or judgment or to find fault with their method of lecturing, dictating, or their treat-



The Holy House of Loreto,

which S. Aloysius visited on his way to Rome, 1585, to fulfil his mother's vow.

(See P. I, ch. 1, 17.)

ment of questions; neither did he compare one with another, or give any sort of preference to one before another. He endeavoured to make his professor's opinion his own, and sought out reasons to support it, and never allowed any liking to bias his understanding.

S. Aloysius never showed any fondness for extravagant opinions: all his affection was centred on the writings of S.

Thomas of Aquin, which he preferred to any others, on account of their order, clearness, and accuracy: he had also a particular devotion to the holiness of this great Doctor.

Our Saint possessed great abilities and a clear understanding combined with mature judgment, as we have seen, and to this his professors bore witness, one of whom stated that none of his scholars had ever given him occasion to consider his answers except Aloysius Gonzaga, on occasion of a difficulty which he proposed. With great ability, he combined diligence in study, as far as his health and the permission of superiors would allow. Before study he always prayed for a short time, and his method was not to read a variety of authors, but to consider attentively the lectures of his professor. If any difficulty occurred that he was not able to solve, he noted it down, and proposed it at the end of the repetition, after the others had stated their difficulties; or, when he had collected a number of them, he chose a time which was convenient for the professor, and went to his room to ask for a solution.

He always spoke in Latin on these occasions and stood with his biretta in his hand unless he were told to put it on, and as soon as the answer had been given he went back at once to his room. He would not read any book on the subject of his studies without the leave and advice of his professors; and how exactly he obeyed them, can be seen by this fact. He went once to Father Augustine Giustiniani's room, about some difficulty as to predestination. The Father after he had given him the answer, opened the seventh volume of S. Augustine, and pointed out to him to read what the Saint had written on the subject, towards the close of the book *De Bono perseverantiae*. He read the whole page pointed out to him, but would not turn over the next to read some ten lines which remained to finish the book, simply because the Father had not told him to read any further. The Father had not perceived those lines, as they were on the other side of the page.

S. Aloysius disputed and defended in the schools and at home, whenever he was ordered by the *Bidellus*, the scholastic who acts as beadle in the lecture room. And he offered himself whenever the Brother liked, to supply at any time he could not find another, for a defension. His talents were easily seen in his statements and replies, for by pressing the

arguments home once or twice, he got right at the point of the difficulty. Yet he never showed the least sign of ostentation with regard to his abilities or learning, or of any wish to overcome others. He disputed with modest power, without wounding by his words, without getting excited, or raising his voice. He gave his adversary time to examine his point and to reply to it, without interrupting him; and when the doubt was cleared up and the difficulty solved, he quite naturally relapsed into silence. Before the signal was given for school, he was in the habit of going to the church to visit the Blessed Sacrament; and he did the same when he came back to the house, both morning and evening.

"The venerable Father Cæsar Franciotti," these are the words of Father Massimilian Deza in his life, "being a fellow student of that angel in the flesh, S. Aloysius Gonzaga, speaks of him as a high example of the angelical virtue, holy modesty, and in one of his letters gives this high estimate of him. I saw that holy young man on his way to the lecture, going by with the others to his place, modest but cheerful, recollected but gay, humble but pleasant, bashful but serene and tranquil."

In going to and returning from the schools, and during the lecture, a wonderful modesty and composure were visible in him, so that many of the scholars would stay in the courtyard of the college to see him pass by and were greatly edified. A foreign abbot who had finished his course of theology in the Roman College, attracted by his modesty, continued to go there merely to see him, and never took his eyes off him during the lecture. As it was usual in winter, to put one's arms into the sleeves of the *soprana*, he asked a companion if it were allowed to go to the lecture at the schools in that way, or whether he thought it might give scandal. When he was assured it would not, he generally wore the *soprana* in that fashion.

All this is not surprising, for, as Father Bernardine Rossignoli, the provincial of Venice, deposed in the process instituted by the Patriarch of Venice, there seemed to be verified in him those words of S. Ambrose on the verse in the psalm: *Qui timent te, videbunt me et lætabuntur*, — They who fear Thee, O my God, shall see me walking in the way of Thy commandments and shall rejoice thereat. "The sight of a just man is precious; for to the greater number of people it serves as a

warning to correct, while to the more perfect it brings gladness." F. Rossignoli went on to say, that the sight of this holy young man had just the same effect on those who saw him, so that there were verified in him these words: "The countenance of the just man heals, and the glances of the eyes of the just man seem to infuse a certain virtue into those who faithfully desire to see him."

All this was true of Aloysius, for his exterior appearance was so well regulated that he moved to devotion and compunction all who looked upon him. Nay more, he raised to a higher level all those who had any intercourse with him, not merely seculars and his young religious companions, but also grave Fathers who seemed in his presence to become recollected; nor would anyone have dared to say or to do anything before him which would have savoured of levity. No wonder that so many strangers took such great pleasure in seeing him and came to the schools solely on that account.

In going to and returning from the schools, at lecture and during the disputations, he was never seen nor heard to say even one single word to anyone, whether a secular or religious, but he preserved silence perfectly. His superiors out of consideration for his constant weakness and indisposition, would not allow him to take down the lectures in the schools, especially, because as he was not accustomed to it, he could never have kept up to the speed at which the lecturers spoke. They therefore ordered him to get a professional scribe to write for him, and he did so. But he thought it not suitable that those who were delicate and have others to write for them, should have the money to pay the writer. For he said there might be danger in this, of various imperfections arising against the perfection of poverty and of the Institute. Therefore he sent the writer to be paid by the procurator of the college, who was appointed for the purpose, without troubling himself more about it. He lent his manuscripts willingly to anyone who wanted them, nor did he ask for them back, and they brought them of their own accord. One year it happened that Father Gabriel Vasquez could not finish dictating in the schools the treatise on the Trinity. When he had given the more important subjects, the rest he left to the students to write out for themselves. His superiors told S. Aloysius to have it copied. He looked first through the professor's manuscript, and leaving out some of the easier things, he had

only the more difficult and necessary ones written out. When asked by some one why he had done that, he answered: "Because I am a poor man, and I do it for the sake of holy poverty; poor people ought not to spend except for necessary things."



Pope Sixtus V.

who gave his blessing to S. Aloysius on his entrance into the Society of Jesus.
 (See P. I, ch. 17.)

In the last years of his studies our Saint feared that having some one to write for him might be taken rather as vanity or a needless convenience, than as a necessity; so he begged his superiors to let him write for himself, and he argued his cause so well, that he was allowed. As he could not keep up with the master, he listened for a little while to what he said, and then made short notes of it. At the end of the lecture

he looked at his companions' notes, and took from them anything necessary that he had missed. He enjoyed working hard in this way, so as to give good example and edification to the others. He would not keep in his room books which he did not want frequently, thinking it not fit for a religious and lover of holy poverty, to have by him books which he never or but seldom used, when he could with but a little inconvenience go to the common library to consult them. At last he got to such a point, that he would only keep a Bible and the *Summa* of S. Thomas, and when he had to consult the Fathers or other books he went to the library. He found one day that a scholastic lately arrived at the college, had not the *Summa* of S. Thomas, for as there were in the college besides Fathers and Professors, more than forty theological students, there were not enough copies to give one to each, out of the common stock, nor is it allowed that anyone should keep books of his own nor provide himself with them. So S. Aloysius went to the Father Rector and asked him to allow him to give the student the copy which had been assigned to himself, giving as a reason that in case of need he could use that of the companion who shared his room. At his earnest request the Rector gave him permission, which caused him the greatest pleasure, because he was able to show charity to a brother, and also to make himself poorer than before, since he had nothing of his own, and of the common property he had only a Bible.

This is all that I can narrate about the studies of S. Aloysius. Much more remains to be said about the virtues which shone forth in him at this time, in all of which he was remarkable. He was also a wonderful and living example of every perfection interior and exterior. More than two hundred religious of the Society are eye witnesses of this, for we were all living in the same college with him and continually had to do with him.



CHAPTER XII.

He makes his vows and receives Minor Orders.

1587.

Saint Aloysius had now been two full years in the Society. As he was fully satisfied with the Order and the Society was fully satisfied with him, after a few days of retreat and making the *Spiritual Exercises*, on November the twenty-fifth, 1587, the feast of S. Catherine, virgin and martyr, on which day two years before he had entered the noviciate, he took his vows of poverty, chastity and obedience, in the presence of many persons, in the chapel of the new dwelling, over the schools, and at the top of the Roman College. Father Vincent Bruno, then Rector, gave him Holy Communion and received his vows. S. Aloysius was filled with spiritual joy to see himself at length a real religious, and united to God by the closest of ties. On February 25th, 1588, he received the tonsure in the Basilica of S. John Lateran with a number of the Society, one of whom was the blessed Father Abraham Giorgi, a Maronite, who on his way to India was martyred for the faith in Abyssinia.

In the same Church and with the same companions, Aloysius was ordained doorkeeper on the 28th of February, lector on the 6th of March, exorcist on the 12th, and acolyte on the 20th of the same month, as is recorded in a book of the Roman College, kept for the purpose.

He continued ever to lead a life, full of every virtue that could be wished for in a cleric and religious. I shall speak of these now, while treating of the Roman College, for that place may well be called his permanent home; and in it, more than in any other, his virtues were known and admired.



CHAPTER XIII.

The humility of S. Aloysius.

To begin with humility, as the foundation of religious perfection and sanctity, and the guardian of every virtue. In this S. Aloysius was so remarkable, that, though the favours and graces he had received from God were so great, he never exalted himself in the least by pride, but always preserved holy humility. In no other virtue was he more diligent than in the practice of this.

After his death some of his spiritual writings were found, which I kept for a short time, and amongst them was one which he had composed as a sort of rule of his actions. At the end he puts some reasons for acquiring humility, and as the paper is short and may help others, I give it in his own words. It is as follows: "The first principle is that thou art made for God, and obliged to tend towards Him because of thy creation, redemption and vocation. From this thou wilt conclude, that thou art bound not only to abstain from every evil deed, but even from those that are indifferent and useless; and on the contrary to make every endeavour, that all thy operations interior or exterior may be virtuous, that so thou mayest always draw nearer to God.

Afterwards in order to descend more to particulars in serving God, thou must establish within thyself these other three principles.

First, that by the vocation of the members of the Society of Jesus, and thine in particular, thou art called to follow the standard of Christ and of His Saints: hence it follows, that in every office, duty and exercise, thou wilt consider it as belonging to thy vocation; and on thy side wilt avoid or embrace it as much as it is conformable to the example of Christ and of His Saints. For this reason thou wilt make thyself well acquainted with the life and actions of Christ by meditating on them and with those of the Saints by consideration and reflection.

The second, to regulate thy affections is, that thou wilt lead a religious and spiritual life, inasmuch as in thy interior thou seekest to guide thyself according to the rules of eternity

and not of time, so that in all thy affections, desires, and joys, thou mayest have a spiritual motive, and the same in what displeases thee: being convinced that in this consists spirituality.

The third is, that as the devil continually attacks thee by vanity and self-esteem, and as this is the weak side of thy soul, thou must the more strenuously and constantly endeavour to resist



S. Aloysius at the time of his life in the Society.

After an oil painting in the Sacristy of the Church of S. Aloysius at Castiglione, which was given to the Sacristy by Joanna, the Saint's niece, as an inscription of 1684 records.

him by humility, and self contempt, both interior and exterior. For this end thou wilt propose to thyself some rules to attend especially to the study of this virtue, which have been taught by our Lord and confirmed by experience.

For the practice of Humility.

The first means is to understand well that though this virtue is particularly suited to men, because of the lowliness of their

origin, nevertheless "it does not grow in our garden", but we must beg it from Heaven, from Him, "from Whom is every best and perfect gift"; therefore though thou art proud, endeavour with the greatest possible humility to ask this virtue from the Infinite Majesty of God, the first and principal author of it, and then by the merits and intercession of the profound humility of Jesus Christ, 'Who when He was in the form of God emptied Himself taking the form of a servant.'

The second means is to have recourse to the intercession of those Saints that have excelled in this virtue.

1) Remember that if here below they were worthy to obtain in a special way and degree this virtue, so in Heaven, where they are more pleasing to God than they were on earth, they will be all the more worthy and deserving; and as they have no more need to humble themselves for their own sake, as by this virtue they have gone up to the heights of heaven, pray them now to be pleased to obtain it for you from God.

2) Consider that here on earth he who has distinguished himself in any profession naturally tries to help on others in the same calling. Thus candidates for the army endeavour to secure the good word of a successful general at Court; — and it is the same with literary men, architects, and mathematicians — those who themselves have achieved excellence in these arts are the patrons of those who aspire to achieve it. So in heaven those, who have been pre-eminent in any virtue, are specially ready to assist all who desire to acquire it and with this object address themselves to them. Therefore do not forget to have recourse in the first place to the Blessed Virgin, Mother of God, who excelled in this virtue above any other pure creature. Next, among the Apostles, to S. Peter who said of himself: "Depart from me, O Lord, for I am a sinner"; and to S. Paul who, though he had been rapt into the third heaven, thought so humbly of himself that he said: "Jesus came into this world to save sinners, of whom I am the chief." The first of these two thoughts will make you understand what powerful advocates these Saints are with God for obtaining this virtue for you. The second will convince you that they are not only able, but willing to do it."

From these words of S. Aloysius we may gather how greatly he delighted in humility.

In another manuscript in his handwriting entitled *Divine Affections*, he says: "You should recommend your desires to God, not as they are in yourself, but as they are in the breast of Jesus. For since they are good, they will be in Jesus, before they are in you, and He will express them infinitely better than you can to the Eternal Father. When you desire any virtue, you should have recourse to those saints, who have been specially distinguished for it; — for example for humility, to SS. Francis, Alexius &c. — for charity to SS. Peter and Paul, to S. Mary Magdalen &c. If you wanted to obtain promotion in the army from an earthly prince, you would address him through the General of his forces or through one of the Colonels, rather than through the Master of the Household, or any other domestic official. In the same way, if you wish to obtain fortitude from God, you should go to the martyrs; or penitence, to the confessors; and so with the rest."

Here we find the same thought as in the first manuscript. S. Aloysius had a very low opinion of himself, which he manifested both in words and actions. He never did a thing, or said a word, that could tend in the remotest way to his own honour. He always concealed by a marvellous silence his greatness in the world, as for example his noble lineage, his family, his Marquisate and things of that kind, as well as any personal gift, his great abilities, his learning, and anything that could procure him praise, and anything approaching to such flattery made him at once blush like a girl. If you wished to cover him with confusion a word of praise was enough. I will quote only two instances out of many others.

On one occasion when he was ill, the Doctor who came to him, began to compliment him on his high birth and near relationship with the Dukes of Mantua. As he did not wish to be held for what he was, he felt the greatest annoyance and showed plainly how distasteful the subject was to him. And as these sorts of occasions were constantly recurring, his high birth was a source of displeasure to him; and there was nothing that he so much disliked as to be reminded of it. Indeed the only passion that seemed not wholly eradicated from his breast was a certain resentment against those who paid him compliments of this kind.

Another time when on the Feast of the Purification he had preached a very touching and beautiful sermon in the Refectory,

Father Jerome Piatti spoke highly of it before his face. At this he blushed so deeply, and was evidently so distressed at receiving these praises which he did not think he deserved, that Father Francis Belmisseri says all were delighted with his humility. This virtue made everyone who saw him very fond of him. Both in the house and abroad, he always took the lowest place; and, when he was sent out with any of the lay Brothers, he insisted on giving them the precedence, as he did several times to the cook. Although they disliked it, he invented so many good reasons for this on all occasions that, not to vex him, they had to consent. The superiors however at last reproved Aloysius for this and forbade him to do it any more, if for no other reason, out of respect to the tonsure, which he ought to consider more than his own humiliation. Cardinal Bellarmine said in one of his sermons that he had seen him walking on the left of the lay Brothers; and that though he admired the humility of S. Aloysius, he nevertheless admonished the Brothers for allowing this. At home the Saint loved to be with them and to talk with them; and at meals he generally made his way to a table in a corner at the bottom of the Refectory, which was mostly frequented by the cook and those who served, because it was nearer to the kitchen.

His superiors seeing that he looked delicate and sickly, made him take his meals at the convalescents' table; nor would they let him rise with the rest at so early an hour, and they relieved him of other fatiguing duties. But our Saint feared that this was partly out of regard to his rank, and took such pains to persuade them that it was unnecessary, that he finally obtained leave to live in all ways like the others. When some of his intimate friends tried to persuade him to acquiesce in what had been ordered, by telling him that he would make himself ill, he replied that as he was a religious he ought to make every effort to live like the other religious, and, that as to making himself ill by doing what his Institute required of him, as long as he was not disobedient, he never gave a thought to that.

In the Roman College there were generally about two hundred persons, and consequently it was impossible to give a separate room to each of the scholastics. Those only had them who were priests, professors, officials, or others, who for good reasons required rooms to themselves. The rest were

grouped together, as the superiors thought fit, each room having several beds and desks. As it was clear that S. Aloysius was sickly, they wished to give him a room to himself. But he went to the Rector and represented to him that for example's sake it would be better that he should be with others. And he



S. Aloysius' Crucifix in religion,

which is kept in the Church of the Assumption at Cologne, formerly belonging to the Jesuits. The Cross was presented by Cardinal John de Lugo S.J. to F. Goswin Nickel, during a visit to Rome. He was then Rector of the Roman College, and later on General of the Society.

got his request. He did not wish to have a Theologian with him, which seemed to him too great an honour, but rather some one of lower degree, though he cheerfully accepted whoever was assigned to him.

He asked to be made prefect of the room in the Seminary, an office which, besides any humiliation which may be borne

gladly, involves many discomforts and constant attention. But his superiors would not grant this, as they considered that he had not health for it. When he had finished his theology, Aloysius wished to be sent to teach the lowest school of grammar, partly for the sake of the opportunity of forming the little ones in virtue and Christian piety, — he used to envy the masters of grammar and call them blessed on this account, — and partly out of humility and to avoid the slightest singularity. He begged again and again to be employed in this way; and that he might not appear to ask it to humble himself, or out of any virtuous motive, he told the Father Rector, Bernardine Rossignoli, that he was not well grounded in his grammar and that his Latin was not correct; and, as both were necessary for the work of the Society, he must needs learn them. He said the same thing to Father Jerome Brunelli, the Prefect of the lower schools; and he showed him some faulty Latin exercises that he had composed for the scholars of these classes, in order that this Father might know what he desired and was able to do, and so might help him to obtain what he sought. At his request, and to see whether he was really ignorant of Latin, the Father Rector gave him a companion in his room with whom he could talk in Latin, and it was found that he knew the language perfectly. In spite of that he came back again to the Father Rector with the same request, and told him that he could never learn to speak good Latin or master his grammar in this way, but that to acquire them properly he must teach them to others.

Our Saint often went about Rome in a ragged habit, with a bag on his back, asking alms; and he took great delight in this. There was no duty in the house, how lowly or base it might be, of which he was not as ambitious as others are of dignities and honours. On Mondays and Tuesdays he used generally to serve in the kitchen after the mid-day and evening meal, and his business was to take away the plates from table and wash them, as well as to gather up the scraps for the poor. And when the duty fell to him, as it often did, for he was always begging his superiors for this office, he carried these alms in baskets, and gave them to the poor at the door, with the greatest humility and charity. On all week-days after lectures, he used to occupy himself in other menial work, either sweeping out his room or other parts of the house which were allotted to him,

or, with a long bamboo cane or something of the kind, removing the cobwebs in the public rooms.

For several years S. Aloysius had charge of cleaning and trimming the lamps in the corridors and staircases, and of supplying them with oil and wicks when needed. He found such great delight in these menial occupations that he could not contain it, but showed it in his face and manner. So much so that among others, Father Guelfucci, when he saw him so employed, used to say that he was triumphant and had got the very thing he wished for. Our Saint himself said that this feeling of joy came to him naturally without any thought or effort on his part. These things may not seem strange to the Religious of the Society, who are accustomed to do them and to see them done; nevertheless in themselves and considering the persons who do them, they are very edifying. Finally, it may be said of him, that he truly despised himself and sought humiliation in all things.

CHAPTER XIV.

The obedience of S. Aloysius.

To this profound humility, S. Aloysius joined the most perfect obedience, of which it is enough to say that he never remembered to have gone against the wishes or commands of his superiors, nor even to have felt any movement or inclination, even initial, in opposition, unless it might be when they interfered with his devotions, nor was even this commonly the case. And, if he did perceive in himself any trace of disinclination, he with extraordinary diligence suppressed it at once. Hence not only his will, but also his feelings and judgment were in accord with those of his superiors on every matter; nor did he ever require a reason for anything that they commanded.

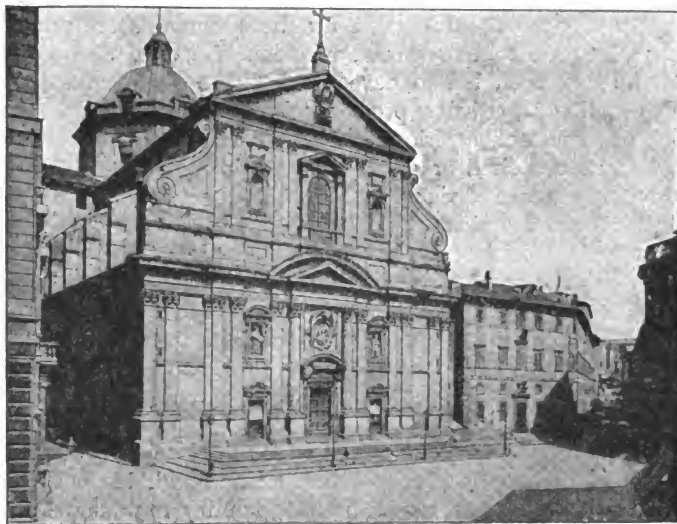
The fact that they ordered it was quite enough to convince him that it was all right. This perfect obedience sprang from his habit of looking upon every superior as holding the place of God. He said that since we have to obey God, Who is invisible, and cannot receive commands directly from Him or learn His will, He has placed here on earth, as His vicars and

the interpreters of His will, our superiors, through whom He tells us what He requires of us; and He desires us to obey them as His messengers. This is what S. Paul means in the Epistle to the Ephesians, when he says *servants, be obedient to them that are your lords according to the flesh, as to Christ, doing the will of God from the heart*; and in that to the Colossians: *Whatsoever you do, do it from the heart, as to the Lord, and not to men*: because the command is to be held as coming from God, since the superior is a messenger who bears to us the order of God.

As when a king sends an order to a subject by his chamberlain or some other official, that command is not said to be the official's, but the king's or the prince's order, and is obeyed as such, so every religious should accept the orders of his superiors as those of God, sent to him by means of a man, and as such to be done as promptly and reverently as possible. From this conviction sprang the great respect and devotion which he had for his superiors, because he looked upon them as the officials of God and the interpreters of the Divine will. It also made him take a great delight in their commands; and yield, as far as in him lay, equal obedience to all, the highest as the lowest, learned or unlearned, holy or imperfect, whatever their qualifications might be, in as much as they held the place of God. He added that anyone who accustoms himself to obey from this motive gains two things. First, he has no trouble or difficulty in obeying, but on the contrary the greatest joy and facility, since he is doing the will of God, Whom to serve is deemed the greatest of graces and favours. Secondly, he becomes really and formally obedient, and thus is sure of the reward promised to those who are truly such. On the contrary, he who obeys, because what is commanded suits his own taste and wishes, or because of the qualities or talents of his superior or because of his affection towards him, in the first place does not seem worthy of the merit of obedience, nor can he be called formally obedient, because this virtue is not the motive of his action. And in the second place, if his superior is changed for one who does not possess the same qualities, for whom he has not the same esteem, or the things commanded do not commend themselves to his judgment, he will certainly feel considerable pain, and be exposed to great dangers.

S. Aloysius looked upon it as cowardly to be under any man or to obey him out of any human respect whatever, and not from the spiritual motives given above.

It seemed to him also that superiors, when out of condescension to the weakness and imperfection of their subjects, they give reasons for their commands and use merely human motives to persuade them to obedience, run a great risk of doing harm to



Church of the "Gesù" at Rome

in which S. Aloysius as a Novice served Holy Mass during two months. On the right, next to the Church, the Professed House of the Society of Jesus, in which the Saint lived during this time.

(See P. II, ch. 4, 6.)

those whom they govern. He wished on these grounds that superiors both with himself and with others should go forwards fearlessly, and that in changing their subjects from one place or office to another, or disposing of them in any other way, they should give no reason but the service of God or the greater glory of God, and so give their orders. He would, for example, have them say, merely: "We judge it to be for the greater glory and service of God that you go to such a place or accept this

employment. Go then with the blessing of the Lord." In this way, he said, superiors show confidence in their subjects, give proof that they esteem them to be good and obedient religious, accustom them to formal obedience, and afford them occasions of a merit all the greater as there is least of what is human about it; whereas by the other course, all these advantages are lost, and an occasion is often given to subjects to excuse themselves from complying, especially when it is easy to see or to suspect that the reasons given for these removals are not the ones which are told or written to them. He used also to say that he had been led to have a great love for obedience by often finding a particular providence of God towards himself in the commands of superiors. Very frequently, without asking, he had been desired or given leave to do things that his own devotion or some divine inspiration had made him wish for. Thus on one occasion, while meditating on the various places to which Our Lord was led during the Passion, he conceived a great desire to visit the Seven Churches of Rome, when quite out of the usual course, and his superior sent for him and desired him to do so. This was doubly sweet to him both for the thing itself, and as a sign of God's special providence, even in little things. Many more instances could be given, which for the sake of brevity we omit.

When he was reprimanded by his superior for anything, he would stand in an attitude of recollection, with his head uncovered, and eyes cast down, listening humbly to what was told him, and never showing any annoyance or excusing himself. One day when I, who was then his companion and superior, was reproving him for some fault which he often fell into, in consequence of his abstraction from outward things, he was so much distressed, that he fainted. The moment he came to himself, he fell on his knees, and with tears begged pardon for what he had done, with such humility that I could not persuade him to rise.

The strict observance of religious rule also belongs to this virtue of obedience; and S. Aloysius carried it to a point that might almost be considered excessive. Not only did he never voluntarily transgress any rule, however insignificant, but he was as punctilious in its observance, as if in the least transgression there was a grievous peril and harm. He practised this without

any respect of persons, not only religious but also seculars. One day he was sent by the superior to visit his relation, Cardinal della Rovere. He invited our Saint to stay for dinner. Aloysius replied: "Your Eminence, I cannot, for it is against our rule." The Cardinal was much edified by his answer and never afterwards asked him to do anything, without adding the proviso: "If your rule permits." He told the Father Rector that he was careful to do this in order not to wound the sensitive conscience of S. Aloysius, and to co-operate with the grace of God. On another occasion a fellow student in his room wished to write a letter, and as he found he had no paper he asked our Saint to lend him half a sheet. But, in obedience to a rule which forbids to lend or give anything to another, he made no answer as though he had not heard the request, but immediately left the room and went to ask leave of the superior to give the other what he wanted, and then returning to his room said politely to his companion: "I think you asked for some paper," and gave it to him; and this happened more than once with others. I do not know how I can better explain his strict observance of rule than by stating that all the time he was in Religion, he never broke the rule of silence, nor that of speaking Latin during his studies, in which it is so easy to fail.

CHAPTER XV.

The religious Poverty of S. Aloysius.

Saint Aloysius was most careful about religious poverty, in which he delighted as much as misers do in riches; and if he loved it so much when in the world as to dress badly, we can imagine how diligently he practised it in the Society, which he used to call the home of holy poverty.

He had a horror of possessing anything as his own: he would have no clothes but what was common, no book that he could carry away with him, no watch nor case of any kind; and as for objects of piety, he would not keep any to give to others, nor did he like them to be given to him. He would not have a reliquary of any sort, nor a valuable rosary or one

made of rare material, or any pictures of his own, but he used those he found in his room. At most he had a print of S. Catherine, Virgin and Martyr, on whose feast he entered Religion, and one of S. Thomas of Aquin whose works he was studying, and these he had been obliged to accept from others, with leave of superiors. S. Aloysius would not even keep pictures as book-markers in his Breviary when in the Noviciate, nor in his little Office of our Lady at the College, as so many do. Not a few persons tried to induce him to accept articles of devotion and almost forced him to do so, and even asked leave from superiors to give them to him. But when he could do so, he declined them and if he took them that he might not give offence, he carried them to his superior, and asked leave to give them away, which he did at the first opportunity.

His whole delight was to possess nothing, to desire nothing, and to be detached from all things. When winter or summer clothing was given him, he never said it was too long, or too short, or too light. When asked by the tailor if it fitted, he always used to answer: "It seems to me to fit very well." He was delighted to have the worst things, and when he could choose he always took the worst.

He interpreted that Rule of our Society which teaches that every one must be convinced that the worst things in the house will be given to him for his greater profit and advancement, by saying, that as a beggar when he asks an alms does not think of expecting the best, but rather the worst clothing and the most ragged in the house, and the same with other things, so we, if we are truly poor, should be persuaded that the worst ought to be given to us. This word "persuaded" he would say, is so strong that it means we are to believe for certain that it will be so, and that this is the right thing.

Through his love of poverty he often told his confessor that as a special benefit and privilege granted him by God, the worst things had fallen to his share. He lived in religion as if he had really been a poor beggar received out of compassion, and he took everything given to him as an alms. When at table, if any dish seemed to him likely to injure his health, he abstained from it, and as he would not have any dish substituted for it, he endeavoured to prevent the servers from noticing that he let it pass.

CHAPTER XVI.

His purity and candour, his penances and mortifications.

f the chastity of S. Aloysius, we need only say, that he always preserved the precious gift of Virginity in soul and body in all the perfection that has been related in the 2nd Chapter of the Part I. In his speech and conversation he was perfectly truthful and straightforward, full of openness and frankness. Every one knew that "yes" with him meant "yes", and "no" meant "no", without any fear of equivocation or deceit. He used to say that the duplicity, dissimulation, deceit and equivocations so common in word and deed in the world are the ruin of human society, and in religion the poison of religious simplicity, and the pest of the young: and that such defects never could exist with the true religious spirit.

As for mortification, so great was the inclination of S. Aloysius for bodily penances, that if his superiors had not restrained him, he might easily have shortened his life, for his fervour carried him beyond his strength. To some who seemed to wonder that he had no scruple of asking leave so incessantly for penances, considering his weak health, he would answer that as he knew his want of bodily health, and yet felt urged interiorly to practices of penance, it seemed to him that his superior who knew everything would only allow him what it was God's will that he should do, and would refuse all the rest.

The Saint added that sometimes he made requests which he knew would not be granted: for as he could not do all he desired, he wished at least to offer this his desire to God and to make a proposal to his superiors, which could not fail in many ways to be of gain to him, on many counts. Sometimes it would be a cause of humiliation, as others would be astonished that he could ask for such things, and so conclude that he did not, in this matter, know himself. It was sometimes God's will however that things should be allowed him which amazed every body.

Some one asked him one day very seriously how it was possible that possessing good judgment, he should despise the

advice of so many holy and wise Fathers, who had often exhorted him to lay aside the great severity of his penances and the intense attention of his mind to spiritual things. S. Aloysius answered: "Two kinds of persons give me this advice: of them some lead so holy and perfect a life, that I see in them nothing but what is deserving of imitation, and often it occurs to me that I will follow their advice; but as I afterwards notice that they do not follow that advice in their own regard, I have judged it better to follow their example, than the counsel which they give me through charity and compassion. There are others who themselves practise the advice which they give me, and are not devoted to these penances: but I prefer to follow the example of the first, rather than the advice of the second." Another reason he gave was that he had great doubt that nature, without the practice of mortification and penance, could long continue in a good state, but that by degrees it would fall back into its old condition and lose the habit of suffering acquired in so many years.

S. Aloysius used to tell me and others that he was a crooked piece of iron, and had entered religious life to be straightened with the hammer of mortification and of penance. When he heard others say that perfection consists in the interior, and that the will, rather than the body, must be scourged, he would reply: "Do the one without omitting the other"; for the two must be united, as has always been the practice of the ancient saints and the first Fathers of our Society. Our holy Father, S. Ignatius, as we read in his Life, was greatly given to penance and treated his body with much severity. And in the Constitutions he has left on record that there are no fixed watchings, fasts, disciplines, prayers or penances prescribed to the professed or graduates of the Society because it is supposed that they will be so perfect and so given to these things, that they should require the bridle rather than the spur, whenever they know that bodily penances do not interfere with the holy actions of the soul.

The time for these penances, he added, is when we are young and strong; for with old age come infirmities which prevent us from performing them. The saints towards the end of their lives, and when old, lessened their corporal penances in proportion as they were so much more given to exercises of the mind, though they never entirely omitted them.

When his superior refused some penance to S. Aloysius, he endeavoured to make up for it by some other spiritual work, reading a chapter of à Kempis, or visiting the Blessed Sacrament. Whether he was standing, walking, or sitting he always found some means of practising mortification. When hair-shirts, disciplines, and extraordinary fasts were forbidden him, he tried



Interior of the Church of the "Gesù" at Rome.

(See P. II, ch. 4, 6.)

to find out penances to which his superiors would not object and which could not hurt him, as for instance to give the *Tones*, practice in preaching which is made before the others, in Spanish, imagining that this would make every one play the fool with him, and this was granted.

Enough has been said of his penances, which he so highly valued, and employed with so little regard to his health, that

some said they feared he would have some scruple at the hour of death for treating his body so ill, and that he might have to do penance in purgatory for his indiscretion. To this he gave an answer in his last sickness, which will be recorded in its proper place.

He did not need to mortify his passions very diligently, for he had done it already so thoroughly, that he seemed to be without any passions at all. But S. Aloysius used diligence in examining all that passed in his soul, and when he found that he had committed any fault, he did not grieve about it too much, but at once humbled himself before God and begged pardon from the Divine Mercy, resolving to confess it, and then troubled himself about it no more. This method he had learned from his Master of Novices, who used to say, that when we sin, the best remedy and that most pleasing to God and hateful to the devil, is to humble ourselves at once before God, and then raising our heart to Him, to say: "O Lord, you see how weak and miserable I am, and how easily I fall. Pardon me, o Lord, and grant me grace not to slip again"; and after having made an act of that kind to remain tranquil.

This was the practice of S. Aloysius, who used to say, to grieve excessively may be a sign of a want of self-knowledge, for he who knows himself is aware that his garden is fruitful in weeds and thorns. His great care was to find out the origin of his thoughts and desires, in order to see if there was any fault therein, and he toiled until he found out the truth so as to be able to confess it. His confessions were clear, brief and without scruples. His confessor, Father Robert Bellarmine, related of the Saint that he could say with as much clearness and distinctness how far a thought, desire or action had gone, as if he had seen it with his bodily eyes, so great was his interior light and self knowledge.

He had a great desire to be publicly reprimanded, and gave his superiors a list of his defects for this purpose, but as he found that what he noted as defects were considered virtues, and that he received praise instead of blame, he resolved not to ask again for such rebukes, as he found them rather a loss than a gain.



CHAPTER XVII.

The great esteem in which S. Aloysius held the Spiritual Exercises of S. Ignatius.

Saint Aloysius valued greatly the *Spiritual Exercises* of our Holy Father, S. Ignatius, not only as a most efficacious means of converting sinners to a good life, but also of reviving fervour and spirituality in religious persons. Every year during vacation time, he asked for a week of retirement that he might make the *Exercises*.

As they are divided into four weeks, he had composed some Latin sentences suited to the subjects meditated upon, and to the end put before us in each week, but as his writings were taken away after his death, I have only been able to find a few which he noted down for the first week. They are as follows.

“For the Exercises of the first Week. The judgments of God are inscrutable, who knows whether He has yet pardoned my sins in the world?

The pillars of heaven have fallen and been broken to pieces, who can promise me perseverance?

The world is now in the depth of malice. Who shall appease the anger of the all powerful God?

The greater number of religious and of ecclesiastics forget their vocation: How will God continue to bear so great a loss to His kingdom?

The faithful all their lives by their tepidity deprive God of His glory: who shall restore it?

Woe to seculars, who defer penance until death is at hand. Woe also to Religious who have slumbered until the last hour.

By these considerations is sluggishness to be shaken off, and our resolution renewed to do penance, to serve God faithfully and constantly.

True repentance is awakened by deep grief for the contempt of so loving a God, who has been outraged by me.

This sorrow makes me grieve so deeply for mortal sins, that it excites great compunction even for all venial sins.

It goes so far, that not only does it acknowledge and venerate God's mercy in pardoning sins, but for the honour of Divine justice, it most earnestly desires to suffer all the punishment justly due to our sins.

God infuses into the hearts of the well-disposed this great hatred of self by which the resolution of severely punishing ourselves by external penances is excited and strengthened."

CHAPTER XVIII.

S. Aloysius' love of God and His neighbour.

Saint Aloysius greatly loved God, and whenever He was spoken of in his presence, his emotion was visible in his countenance, and this at all times and everywhere. His charity for his neighbour was remarkable. He loved to serve the sick in the hospitals, and when he went there he made their beds, brought them their food, washed their feet, swept their rooms, and urged them to be patient and to go to confession. He had obtained a general leave to visit the sick at home; and no one was more attentive or more diligent in fulfilling this office of charity to all. Not only did he visit and console them, but when he was forbidden to study, he went to help the Infirmary to clean the knives and spoons, and do anything in his power to help the sick. The body was not the only object of his care, he tried to assist souls, for whose salvation he had a great zeal. If his superiors had willed it, he would have gone to the Indies to convert the heathen, and he had a special desire for this when in the world as well as in religious life.

Though, during his studies he had not much intercourse with his neighbour, which is rather the office of the priests who are employed in aiding souls by confessions, preaching and exhortations, he endeavoured as far as he could to benefit his brethren and companions and he used every means to this effect, with the prudence God had bestowed on him. Besides the example which he gave to all by his blameless life, he asked leave of the Father Rector to speak on spiritual subjects during recreation, morning and evening, not to prevent idle and useless

conversation, which would not be tolerated, but instead of discussions on indifferent matters and on literature. Having obtained his wish, he consulted the Prefect of spiritual things about it, and asked him to assist him. This Spiritual Father was Jerome Ubaldini, formerly a Roman Prelate, who entered the Society and lived and died there holily. Aloysius also commended the matter to God. He then chose out a few young religious who seemed to him well fitted for the end he had in view, and told them that he wished sometimes to be with them at recreation that they might speak of God and holy things. He also daily



P. Vincenzo Bruno, S. J.

Rector of the Roman College at the time of S. Aloysius.
After an oil painting in the Gregorian University at Rome.
(See P. II, ch. 8, 12, 24, 30, and note 8.)

read a spiritual book for half an hour, that he might have a subject to speak upon. At last, together with his companions, he made a beginning of this work, and when he was with others younger than himself, he was the first to introduce holy conversation, and the others joined in with great delight, the more so as they drew great profit from all he said. With priests and with his seniors, he used to propose some spiritual difficulty, and ask them for their opinion, out of a desire to learn; and so in this way he succeeded also in speaking of the things of God. In fact, as they, and especially superiors, knew he cared for no other conversation, out of a desire to please him, they would change the subject as soon as they saw him drawing

near. When he found himself with his equals, or with those with whom he had made a previous agreement, or even with others, he would boldly introduce some devout subject, and, as all were good religious, anxious for their individual spiritual profit, they willingly carried it on.

When a new Brother arrived from the noviceship or any other place for his studies, our Saint himself, or through some one who had been the new comer's fellow novice and companion, strove to help him to keep up the good spirit and fervour which he brought from the noviciate.

He used to get with him at recreation, as soon as ever he came, and he would tell him boldly that if he himself wished to preserve and increase his devotion, he would find plenty to help him; and until he should come to know them from personal experience, Aloysius would mention four or five of the most fervent and spiritual minded of the scholastics. Our Saint would then tell these to take opportunities to talk with the new comer, and in this way his plan always succeeded. If he knew of anyone in the College who needed spiritual help, he was ingenious in his ways of gaining his affection; and then for several days or weeks, midday and evening, he would go with him in the recreation time, not caring what others might say about it. When he thought he saw he had got him to show some signs of that virtue and perfection which he desired for him, he withdrew a little from such particular acquaintance, telling him that for the edification of all it was better to be more general in his conversation. He advised him to choose good companions, named some in particular, and then went and asked these to talk with him, for he knew he wished to do right. Thus when left by one, he was supported by another. By all this trouble and pains, Aloysius helped many in a few weeks and kindled fire even in the coldest hearts.

Such was the fervour and devotion throughout the whole Roman College, that it was a real blessing from God. There were more than two hundred persons in the College at that time, and I remember many times during the summer, looking with admiration on the various groups of two, three, or four, scattered about the garden and the *Loggie* — covered galleries, or during the hour of recreation; and as I knew them all, I was certain that there was not one group among them all, in

which they were not talking of God. The recreation therefore was like a spiritual conference, from which many owned that they drew not less fruit, and indeed often much more, than from prayer itself. Frequently they told one another with great simplicity, the various holy sentiments which God gave them in their meditation, and so one shared in the lights of the others. All this was done with so much sweetness and delight, that if by any accident, they could not have had their usual holy conversation at recreation, they would have gone back to their rooms wearied and disgusted.

It was the same in their walks together outside the College and on their recreation days at the "villa"; it seemed as if they could have no greater delight or pleasure than in speaking of God and heavenly things. During the vacation in September and October, after the studies had ceased, the young men were sent from the Roman College to Frascati, for some days, to recover from their fatigue. They took with them, with the permission of their superiors, one the works of Gerson, another the life of S. Francis, and others the lives of S. Catherine of Siena and of S. Ignatius. Some would read the Chronicles of S. Dominic, others those of S. Francis, or the Confessions and Soliloquies of S. Augustine, or the Explanation of the Canticle by S. Bernard. Some who were far advanced in the spiritual life would take great delight in the life of S. Catherine of Genoa, others who were inclined to self contempt in those of Blessed Giacomone and John Colombino. All of them were so full of these holy books and other like works, that they would go out in twos and threes, morning and evening, to walk on the hills and would tell each other of what they had read. Sometimes ten or twelve would come together among the glades and woods, and then they would join in spiritual conferences with such sweetness and devotion, such joy and fervour, that they seemed like angels from Heaven. In this way one was an example and a spur to another in the way of God; and the soul was as much refreshed as the body. The Fathers and lay Brothers of the Society who were there at the time saw and delighted in all this. They are now dispersed over different parts of the world to bring forth fruit in the Lord's vineyard. And since the glory of the whole was due to S. Aloysius, as the chief mover in it, all devoutly loved and admired him. They sought after him that they


might speak with him and hear him talk; and when they failed to do so they were troubled, like people who are shut out from some holy thing which is very desirable for their perfection and salvation. He did not always keep the bow bent, without ever relaxing it, and this made him still more pleasing to all. Prudently and wisely he suited himself to times, places and persons with sweetness of soul. Although he was grave in his actions, in his conversation he was never gloomy nor tiresome, but sweet, gracious and affable with everyone. He often would repeat some clever and witty saying, or tell some little example or story to amuse them, within the limits of religious modesty. Such was the life led by S. Aloysius, during the first two years and a half that he spent at the Roman College, and such were the effects which it produced.

CHAPTER XIX.

VI.

S. Aloysius is sent to reconcile his brother the Marquis with the Duke of Mantua.

1589.

on Horace Gonzaga, lord of Solferino, died at Mantua, and his fief came to Rodolph Gonzaga, his nephew, as his lawful successor. The news of the death reached the Marquis Rodolph, S. Aloysius' younger brother, when he was in the church at Castiglione, listening to a sermon. He knew that the fief belonged to him, for Horace had left no sons. As soon as he left the church he had the drum beat and two hours after, with six hundred retainers, he marched to take possession of the castle.

When William Duke of Mantua heard this, he sent to tell the Marquis that Don Horace had by his will left the fief to himself, and that he must deliver it up and leave the castle. The Marquis answered that he was his Highness' servant, but that as the fief was a free imperial one, his uncle, Don Horace, could not leave it by will or deprive him of it, as it was his by right of succession; this it was that had made him take possession, and he should retain it. It seemed to the Duke a strong proceeding that the Marquis should take the law into his own hands

and decide the matter for himself. He thought he was bound in honour to defend the justice of the will, and accordingly put into the field at once a large body of infantry and cavalry. Afterwards however, the Duke and the Marquis agreed that the Emperor, as the supreme judge, should decide the strife, and they disbanded their forces. But one of the Duke's captains thinking that until the affair was settled, it was to his master's honour to hold possession of the fief, suddenly scaled the walls and took possession of the castle.

On this, the Dowager Marchioness of Castiglione, Martha, left the Marquis Rodolph in charge of Castiglione, and went to



P. Giovanni Pescatore, S. J.

Novice Master of S. Aloysius.

After an oil painting in the Gregorian University at Rome.

(See P. II, ch. 9, 10, 30.)

Prague, taking her three little sons with her. The eldest was the future Marquis Francis, who was then only nine years old; yet he recited a long speech to the Emperor, with so much grace, that he gained the favour of his Majesty who asked the Marchioness for him that he might be his page, and she left him with him.

His Majesty sent an imperial commissary to take possession of Solferino, in his name, until he decided who was to have it. The cause was examined, and the sentence given, that the fief should come to the nearest relative, the Marquis Rodolph. But Satan by means of evil reports, fanned the fire, and worked

in such a way, that just as these two relations had been strong friends, so now their hatred became intense. Discourtesies and suspicions so increased and multiplied, that the question of Solferino, which was being arranged by the law, became from this time the least source of discord between them.

So many charges were brought against Rodolph, that some terrible violence was feared. Many people of very high positions, amongst others the Archduke Ferdinand, brother to the Emperor Maximilian, endeavoured to bring about a reconciliation, but they could effect nothing. Eleanor of Austria, mother of Duke Vincent, and the Marchioness Martha, mother of the Marquis Rodolph, both of whom were anxious for peace and to avoid scandal, saw at last that matters had come to a very serious pass. It occurred to both of them, that the only chance of making peace was through S. Aloysius, as he was much beloved by the Duke, and had great power over his brother, on account of his having renounced his position in his favour. So without their sons' knowledge, they applied to him. He was in Rome, and at first was not inclined to throw himself into the midst of these intrigues, for fear of losing the peace he was enjoying, and also not to give up the observance of his regular life. But later on, when he had commended the affair to God and got his companions to do the same, he asked advice of his confessor, Father Robert Bellarmine, who, after he had prayed about it, said to him simply: "Aloysius, go, for I consider that it is for the service of God." He received these words as an oracle. He determined to do whatever the Father General should order, and prepared himself by the exercise of holy indifference.

Meanwhile the Archduchess Eleanor had heard of S. Aloysius' first objections. But because she saw that the grave difficulties which she feared, could only be prevented, under God, by the means of Aloysius, and that an act of charity such as reconciling his relatives, could not be contrary to any regular observance whatsoever, she urged his superiors to send him to Mantua. This they did, as we read in the life of this lady.

S. Aloysius had studied Theology for two years, and he was for the moment at Frascati for the September vacations, when Father Bellarmine went there, to carry the orders of the Father General. They were that our Saint should return to Rome

in order to go as soon as possible to Mantua and Castiglione. Aloysius took only about a quarter of an hour to get ready, and to leave. All of us who were there were very sorry to be for so many months deprived of his company and of the benefit of his holy example. We accompanied him as far as a vineyard belonging to the College, and in coming back, Father Bellarmine began to speak with great affection of the young



College del Gesù vecchio, which once belonged to the Jesuits at Naples,
in which S. Aloysius lived for seven months.

(See P. II, ch. 10.)

man's virtues and to praise his sanctity, telling us various things which moved us to devotion; in particular, he said, that he believed that he was confirmed in grace. He added besides, that he knew no better way of imagining what the life of S. Thomas of Aquin might have been when he was a young man, than by looking at the life led by S. Aloysius. These words were remarked by myself and others, who have since then formally deposited to them in authentic processes.

When S. Aloysius reached Rome and received the order from the Father General to depart, he went first to take leave of the Cardinals, his relatives, and whilst he was with the Cardinal della Rovere, he fainted through the extreme weakness of his head and emaciation of his body. They put him on the Cardinal's bed, who reproved him for his great austerities and mortification, and exhorted him to take more care to preserve his life. The Saint answered that he did not even do as much penance as he ought to do.

The lay Brother James Borlasco was given to S. Aloysius as a companion. He was a very prudent man and his superiors strongly recommended to him the care of S. Aloysius' health, and they told our Saint, in matters of health, to be governed by his companion. Father Lewis Corbinelli, a worthy man and a great benefactor to the Roman College, who knew how much S. Aloysius suffered in his head, did all he could to make him take an umbrella with him, but he would not consent to this, nor to wear gloves, which in the Society he never wore in travelling on horseback either in the summer or in the winter, although his fingers and hands were swelled and cut by the cold. Some rebuked him for not wearing gloves, and others provided him with them. He did not however condemn priests for wearing them, since they have reason to keep their hands clean and in good order, as they have to say Holy Mass. The morning when he was to set out, they brought him a pair of boots, said to have belonged to some great personage, and when he was going to put them on some one said: "These boots belonged to Signor So and So." S. Aloysius heard this, and showed he was not pleased, as he feared they had been given to him on that account; and whilst putting them on he looked at them again and again, to see if he could find some excuse for leaving them behind. His companion perceiving this, said to him: "What is the matter with these boots, do they not fit you?" As he made no answer, he added: "Let me take these away; and I will go for a pair that will suit you." So he took them to a room where they kept harness and other such things, and without changing them, took them back again, saying: "Try these on, perhaps they will do." As the Saint did not recognize them, he put them on and said: "It seems to me that these fit me well."

S. Aloysius left Rome on September 12, 1589, with Father Bernardine Medici, his great friend, who was going to Milan to teach Holy Scripture. During the whole journey he never neglected his accustomed prayers, examens, litanies and devotions, and in the inns and on the road spoke only of pious and spiritual things. It was wonderful to see with what reverence and piety the coachmen received him, opening their whole hearts



Church del Gesù vecchio, which used to belong to the Society of Jesus
at Naples,

which S. Aloysius visited daily during his stay in Naples.

(See P. II, ch. 10.)

to him, never leaving his side, and showing a great devotion to his person; all of which is rarely seen in such people. In Sienna, he did not like certain special marks of affection, which appeared to him to exceed the ordinary bounds of religious custom, and which proceeded either from respect for his position in the world, or from the particular affection one of the Fathers had for him. In the evening he would not allow his feet to be washed by that Father or by any of the others, as it was the

custom in the Society to do to strangers who come to the colleges; and he told his companion that he did not like the special affection and all the ceremonies of that Father. Aloysius was delighted to see Florence again, the mother of his devotion and fervour. He left Father Bernardine Medici there, who was detained for a few days by his relatives, the Medici, and went on to Bologna.

As soon as he arrived there, he was surrounded by the Fathers of the college, who had heard of his sanctity. At once he began to talk with them of the things of God. He stayed there one day, during which the Rector sent him out to see the city, with the sacristan, Brother John Angelo. On leaving the college he asked him to take him to some church or place of devotion only, for he did not care for anything else. After taking him to two or three churches of particular devotion, he brought him back to the house.

When the travellers arrived at an inn between Bologna and Mantua, in the territory of Ferrara, the innkeeper gave them a room with only one bed and S. Aloysius said nothing. His companion drew the landlord aside and told him that they were religious and not therefore accustomed to sleep together and begged him to give them another bed. He answered that he would not, for he wanted the other beds for any gentlemen who might chance to come to his inn for the night. The companion insisted and got angry. S. Aloysius who heard all, bade him be quiet. He answered: "The landlord wants his beds for gentlemen, as if we were peasants; and yet some respect should be shown to you." S. Aloysius then with great calm, and serenity of countenance said to him: "Brother, do not be disturbed, for you have no reason to be; we make profession of being poor. Well, if he treats us according to our profession, we cannot, we ought not to complain." As no others came that night, his companion got what he wanted.

As soon as S. Aloysius arrived at Mantua, he went at once to see Eleanor of Austria. She was then very aged. The holy princess rejoiced greatly at seeing him again and embraced him with much affection. They then spent a little time talking together. From Mantua he gave notice to Marquis Rodolph of his arrival¹⁸, who instantly sent for him to go to Castiglione. Aloysius would not send on before hand to say that he was

coming, but when he got to Castiglione with his companion and Father Antony Giunio, who by chance was passing there on his way to Brescia, he asked some one whom he met by chance to let the Marquis know that his brother had arrived. The man went through the streets spreading the news everywhere, so that many rushed to the windows and great numbers came out of their houses.

S. Aloysius was received by all with extraordinary devotion and joy, the bells were rung as for a festival, and from the fortress a grand salvo of artillery was fired. The people went on their knees in the middle of the streets, as he passed by, so great was their esteem of his sanctity. But all these demonstrations filled S. Aloysius with confusion. The Marquis came out to the entrance of the Castle to meet him, and when the Saint left his carriage, one of the vassals trusting in the presence of S. Aloysius knelt before Rodolph to ask forgiveness for some fault or other. The Marquis told him that for love of Brother Aloysius he forgave him. Inside the Castle some of attendants and others, addressed him as "Most Illustrious, Most Excellent", as they had been accustomed to do before he became a religious. This grieved him, and made him blush. He did not find his mother at Castiglione, for she was at another place called S. Martino, twelve miles from there. He sent her a messenger, and the next day she returned to Castiglione with her two little sons, went to her own palace which was separate from and at some distance from that of the Marquis, and sent to let S. Aloysius know that she was there. He went with his companion at once to see her, and was received more as something consecrated to God, than as a son; for she did not venture to embrace and to kiss him, as maternal love would have dictated. But, allowing reverence to conquer love, she fell on her knees and with profound reverence bent down to the ground before him. Nor should this seem strange, for when he was in the world and still a child, she believed him to be a saint and used to call him her angel.



CHAPTER XX.

His manner of living in Castiglione, and Mantua.

1589—90.

Saint Aloysius remained with his mother the whole day, and whilst he was talking at great length with her on the affairs of the moment, he wished that his companion should be present. He however replied, that his presence would be a restraint upon the Marchioness, who would not be able to speak so freely with her son, and he took an opportunity to go away to say his rosary. On his return after some long time, he found both engaged in prayer. In the evening, when they had retired to their rooms, S. Aloysius asked him why he had gone away. He answered, that the Marchioness having asked the Father General to send her son to her from such a distance, he did not think it right to prevent her opening her soul with all freedom to him, and that if it had been any other lady but his mother, he would willingly have obeyed him by remaining. This reason satisfied S. Aloysius. He spent several days in Castiglione, to inform himself minutely of affairs and of the differences with the Duke of Mantua, and in that time, it is incredible how great was the edification which he gave in every place, at every time and on every opportunity. Although by order of his mother and brother, a carriage always followed him, he would never go anywhere but on foot, and in the streets the salutations were so continual that he was obliged to hold his biretta always in his hand. He treated everyone, no matter who they were, with such humility, meekness and submission, that he might have been the very least among them.

He would never receive any kind of service from strangers, but if he needed anything he would have recourse to his companion, although he would not even accept any help from him, unless it were necessary, and were offered him and almost forced upon him. Nor even when he needed it would he ask for anything, but waited for Divine Providence to inspire others to help him. If his superiors had not forbidden it, he would have stayed at the Parish priest's house and not with his mother

or brother. During the whole time that he remained at Castiglione he showed the greatest reserve and would never ask for anything from his family. For instance, the cold of winter came on and he needed warmer clothing; but he would not allow his relatives to provide him with anything. He wrote to the Father Rector at Brescia, Father Laurence Terzi, who sent the necessary clothes for himself and his companion, but old ones, for S. Aloysius would have nothing new. The Marchioness endeavoured to make him take two Mantuan vests, one for himself, the other for his companion. As she could not succeed with him, for he said he would have none of those things which he had so willingly renounced, she besought his companion to make him take them. In the morning, when S. Aloysius was getting up, the Brother took one into his room, but S. Aloysius did not want to have it. "Take it", he said; "since your mother gives it to you as an alms for the love of God, and since you require it, I wish that you would accept it;" and he began to put it on him. S. Aloysius submitted without saying anything more, as it was offered him as an alms, and because his companion, to whom he owed obedience in matters of health, ordered him to wear it. The linen which had been given to him at the Roman College was quite worn out, and he would not accept the small quantity which his mother out of devotion, had made herself for him, but gave orders that his old linen should be repaired. His companion could hardly induce him on the plea of necessity and of charity, to take even two shirts, one for each of them.

He never gave orders to anyone in the house or outside, and he showed such respect to all, that he might have been a poor pilgrim to whom hospitality was given for the love of God. When he had to transact business with his brother the Marquis, he waited for an audience in the antechambers with others, and would not allow himself to be announced at once, lest he should cause inconvenience. At the Marquis' table he allowed himself to be served like the others, without saying anything; but in his mother's house he allowed himself greater liberty, especially as her only wish was to please him. So to avoid having his glass filled by the servants, he had what he was to drink placed upon the table, as is the custom in the Society.

He was most abstemious, as was his custom, and paid no attention to what he eat or drank, for through his constant mortification he had nearly lost his sense of taste, and when his mother said to him, "Take this, Brother Aloysius, this is good," or, "this is better," he took it, thanked her, and left it untouched. He was in the habit of saying to his companion: "Oh! how well off we are in our houses. A little of our poor food supports me better than all these rich dishes."

He would never allow himself to be helped in dressing or undressing by anyone, not even by his companion, and the first evening, he distinctly told some pages who had gone to his room, that he would not go to bed until they had left him. He had a seton in his left arm, which he looked after himself, without his companion's aid, so great was his modesty and his dislike of others doing what he believed he could do for himself. In his mother's house, and when he could, even in that of the Marquis, he made his own bed and enjoyed helping his companion to make his, although the servants earnestly endeavoured to forestall him. He took no pains about his health, nor troubled himself to preserve it, and never gave it a thought unless by the desire of his companion. He loved solitude very much, though he conversed willingly with his mother, as she was such a spiritual person, and he wished to give her pleasure. In the morning as soon as he was dressed, he made a long hour's meditation and heard mass. He recited the Divine Office every day and said his rosary, the latter often with his companion, one answering the other as in choir. When in the course of the day he could steal a little time, he would say to his companion: "Brother, let us pray a little." Every evening he would spend three hours alone in his room, and before he went to bed he said the Litanies and made his examen of conscience.

He went to confession to the Parish priest, and on feast days heard mass and communicated at the principal Church of the town, that of SS. Nazario and Celso; whither a large number of people went out of devotion to see him. They were full of sorrow at having lost so good a master. On the first festival which occurred, the church was so full of people, that he thought he would give a sermon to exhort them all to live in the fear of God and to frequent the Sacraments. But he did not do so, thinking it better to begin with those of his own

house and to let them be the first to give good example. He never spoke harshly to his companion nor showed displeasure at anything he did. In conversation with him he yielded to his opinion, and brought his understanding to submit with ease to his companion's judgment and to obey him in all things relating to his health. The Brother admired his sanctity, and rejoiced to see such great straightforwardness and candour in all things,



S. Aloysius' room, now turned into a Chapel,
in the College del Gesù vecchio at Naples, which used to belong to the Jesuits.

(See P. II, ch. 10.)

and that, far from caring for the things of this world, he despised them, and was absolutely dead to all its honours. At this time they made several journeys together to Brescia, Mantua and other places to which business matters called them. On the way he would avail himself of visible things to increase his union with God, and he used to speak at great length with his companion on Divine things. When his companion got tired of

this and wished him to stop or to speak of something else, he would not allow himself to be turned away from the subject.

He went one day to transact some business with his uncle, Alphonsus Gonzaga, lord of Castel Goffredo, whose heir he would have been, if he had not become a religious. The Marquis, his brother, had appointed some servants to accompany him on the journey. He did not wish for them, but as he could not refuse him to his face, he waited till he was outside Castiglione and then sent them all back. The coachman lost his way and reached Castel Goffredo¹⁴ two hours after sundown, when the gates were already closed. As it was a fortress, and it was not the custom to open the gates at such an hour, they were obliged to tell the sentinels who they were, and why they had come, and then to wait till all had been reported to the lord of the castle. After sometime the gates were opened and the drawbridge lowered, and many gentlemen of the prince appeared with lighted torches, whilst at the entrance a large company of soldiers lined both sides of the way, from the gate to the palace. His uncle came out to meet Aloysius and received him with extreme joy and great honour. He accompanied him to some apartments royally furnished and provided with magnificent beds, and left him to take his rest. Poor S. Aloysius on being received with so great honour and lodged in such splendid rooms turned to his companion and said: "Oh, Brother, God help us this night! What have we come to, because of our sins? Look at these rooms, at these beds! How much better should we not be in the bare rooms of our houses and in our poor beds, than in the midst of so many comforts and so much honour!" It seemed to him years before he could get free and go away, so greatly did he hate to see himself well treated.


The following day he returned to Castiglione, and as he had already fully informed himself of the affairs there, he went on to Mantua to treat with the Duke. During the few weeks he spent in the College of the Society in that city, he gave so great an impression of his sanctity, that the Fathers who were there at the time used to relate wonderful things of his great modesty, humility, contempt of self and of honour, his reverence for others and his wonderful good sense in all he did, joined with simplicity and great straightforwardness in conversation. He lived with his mind so continually raised to God, and in so

close a union with His Divine Majesty, that he never said or did anything without the consciousness of the Divine Presence. He was completely abstracted from all corporeal things, to such a degree that he appeared to the Fathers a living example of every virtue, and the sight of him alone, excited them to an increase in devotion. They used to say that so great a sanctity shone forth in his face, that he was a perfect likeness of S. Charles Borromeo, whom he also somewhat resembled in his features. Father Prosper Malavolta who was received into the Society by S. Ignatius, our Founder and General, was at that time Rector of the College of Mantua. After the example of S. Pacomius the Abbot, who made his novice disciple give an exhortation to his monks, Father Prosper ordered S. Aloysius one Friday to give a discourse to the Fathers of the College, which in the Society is only done by Superiors and some of the oldest and gravest Fathers, and never by one who is not a priest. But Father Rector on account of the great holiness and prudence of this young man judged it well to make this exception. Although full of confusion, S. Aloysius complied with this order and made a discourse upon fraternal charity, according to the words of our Lord: "This is my commandment, that you love one another as I have loved you." He spoke with so much energy and fervour that all were filled with consolation.

CHAPTER XXI.

S. Aloysius succeeds completely in the family affairs.

1588.

aint Aloysius began his negotiations with the Duke of Mantua. But before treating with men, he had recourse to the King of Heaven, who holds in His Hand the hearts of all men, and he sought from His Divine Majesty a successful arrangement by means of prayer. This we know from the accounts of authentic witnesses, and it is clearly seen from the result. For in the first interview he had with the Duke, when he spoke with him for an hour and a half, he concluded the whole matter, settled all the differences and obtained all that he wished and asked for. The Duke was very indignant at the treatment he had received from the Marquis,

and as S. Aloysius was more nearly related to the Marquis than to Duke William, he might humanly speaking be suspected of partiality. Nor were reasons wanting for refusing what he asked, as the Duke had already refused the princes and noblemen who had endeavoured to reconcile them. Nevertheless he saw S. Aloysius had a mind so upright and so pure an intention, that he was overcome and could refuse him nothing, but had such confidence in his goodness and justice that he declared himself ready to do whatever he wished. There were some who sought to undo, or at least to delay, this reconciliation, which was so great a service to God. One person especially of great authority, suggested to the Duke that since he was resolved upon this point, he should not grant it to S. Aloysius' prayer alone, but should defer it so as to please those princes also, who had been the first to speak to him about it. The Duke replied to the astonishment of all, that he wished to finish the matter at once, since what he did, he did solely to please Brother Aloysius and he would never have done it for anyone else.

S. Aloysius got Tullius Petrozzari¹⁸ to put down in writing all the heads of complaint said to exist against the Marquis, and took the paper with him to Castiglione. His brother cleared himself of all, and replied to each, point by point, to the satisfaction of the Duke and the other noblemen. S. Aloysius returned to Mantua with the answer.

As Duke William was fully appeased, Aloysius went again to Castiglione, and brought his brother to the Duke, who received him with great friendliness, kept him to dine with him, and for the remainder of the day, that he might rest after the journey. His Highness strongly urged S. Aloysius also to stay and dine with them; but he would by no means be induced to accept the invitation, and went off to the College of the Society. And when he suggested to the Marquis that his brother must at least return to go with them to the play, S. Aloysius smiled and said that his companion would not approve of it. The Duke restored and made over to the Marquis the castle and command of Solferino, which from that time, the brothers and heirs of S. Aloysius have always held.

As all these matters were now settled to the edification and great surprise of every one, who thought it would be impossible to come to any terms, S. Aloysius set to work to put

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mi tiene molto come fare a gli da che
mi significa ho scritto per accertare
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his brother the Marquis Rodolph.")

ved in the College of the „Virgins of Jesus“ at Castiglione).

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ILLUSTRIOUS BROTHER IN CHRIST,

Pax Christi.

You have heard my proposition which is so much the easier, as, of two things which I required from you after my leaving Milan, I now only bind you to one, and this you owe me, not as a brother only, but as a Christian. In conformity with what I heard from you I wrote to Rome about my return which will take place shortly; though I do not know the day, I know it will be soon. And as I am to see you before you go to Germany, in case you take the more holy resolution, I think this will be the sooner the better. Make haste therefore for you may be certain that I will keep my promise as far as I can. But to do what is your duty, I say again, do not fail, as I feel certain you will not; therefore commending you as earnestly as I can to God and asking for you, from His Divine Majesty every happiness and abundance of His holy graces, I conclude.

Milan, Feb. 9th 1590.

Your most affectionate Brother
in Our Lord,
Aloysius Gonzaga
S. J.

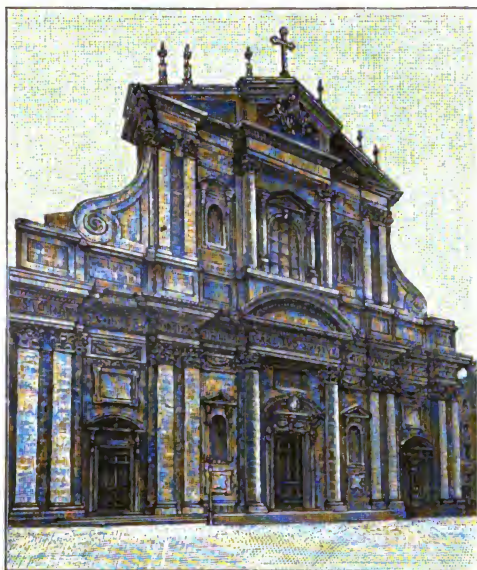
I desire in every way that we should be friends in the Lord, but from Him I have to look for the necessary strength to obtain this, even though by religious violence. And remember that of two things which you promised me, to unveil the altar, and to send her away from your house, I only bind you to one, and this too after your return from Germany. Your departure has to take place before mine to Rome which will be regulated by my superiors there, and they have informed me that it will be very shortly.

ort and vague, it will be observed that Aloysius insists upon two things in note 16). In the first place Rodolph is to reveal the secret, for this is what is his case it was the secret marriage with Helen Aliprandi. Secondly, he was to ie marriage.

f getting out of the difficulty; Rodolph could either remain at Castiglione, and one to do so for him, and in the letter in question Aloysius calls this a *più* / to him; or if that was to ask too much of him, he could go to Germany, and through someone else. A choice of plans seems to be hinted at in the letter of *mettere in esecuzione uno di quei partiti, che ho esposto à monsignor l'Archiprete*. seems that the messenger referred to at the commencement of the letter, dated conveyed it to Rodolph.

insisted in the strongest possible manner upon the fulfilment of the pro-
rowing human nature and perceiving the great difficulty of the case he
senger to Rodolph. At all events we must assume this, for Aloysius says
ph will have heard of the proposals now laid before him. Now what

an end to a public scandal, of which his brother the Marquis was the cause¹⁶. He had fallen in love with a young lady of Castiglione, of honourable birth but by no means his equal in rank. She was an only child, and her father was head of the Marquis' mint and very rich. It was said that he had property to the value of more than a hundred thousand scudi, which would all be left to his daughter.



Church of S. Ignatius, Rome,
in which S. Aloysius is buried.
(See P. II, note 34.)

One day when she chanced to be out walking, the Marquis caused her to be thrust into a close carriage, and carried off to one of his country houses. While mad and youthful love, and his absolute power and authority, prompted him to commit this crime, on the other hand his fear of God, and his good bringing up had so much weight with him, that he made up his mind not to retain the lady against his conscience and with offence of God, but to take her for his lawful wife. He preferred to do

himself and his noble house an injury, rather than to live in sin and out of favour with Heaven. Accordingly he married her secretly, in the presence only of the archpriest, who was his own parish priest, and of the necessary witnesses. He had obtained before hand the license of the bishop who gave the dispensation according to the usual form on the twenty fifth of October, 1588. The lady remained with him as his wife.

The Marquis' reason for keeping his marriage secret was, that his mother should not know of it, and still less Prince Alphonsus Gonzaga, his uncle, his father's brother. The Marquis was to succeed to his uncle's States of Castel Goffredo, as he had no male children, and he feared that he would be indignant with him for marrying someone else instead of his own and only daughter. She was of an age to marry, and her father intended with the Pope's dispensation to bestow her upon the Marquis, that by this union she might continue to enjoy the States she had been accustomed in his lifetime to regard as her own.

The marriage had taken place a year before S. Aloysius came to Castiglione, but as it had always been kept secret, everyone believed that the lady was not his lawful wife. From this has arisen the error of some authors, who, as they were not rightly informed of the fact, have stated the contrary, by saying that S. Aloysius induced the Marquis to marry this lady. This is entirely false and a manifest wrong to this worthy woman, for, as has been already said, the Marquis had lawfully though secretly, for the reasons mentioned above, married her the previous year. As I had to write this life of S. Aloysius, I went to Castiglione and made enquiries of the archpriest himself, and of the Marquis' mother who was still living, and of many others; and I found what I have said to be the fact.

Since S. Aloysius and his mother were in ignorance of the truth, he, by his mother's suggestion, strongly urged his brother to break off his friendship with the lady and please his uncle by marrying his daughter. The Saint warmly urged the Marquis to consent. He however, endeavoured by evasive words to get away from Aloysius first in one way and then in another. He promised to do what was asked, but never fulfilled his promise. As S. Aloysius feared that if this were not settled while he was there he would gain nothing, he renewed his attack and so pressed his brother that he was obliged to give him

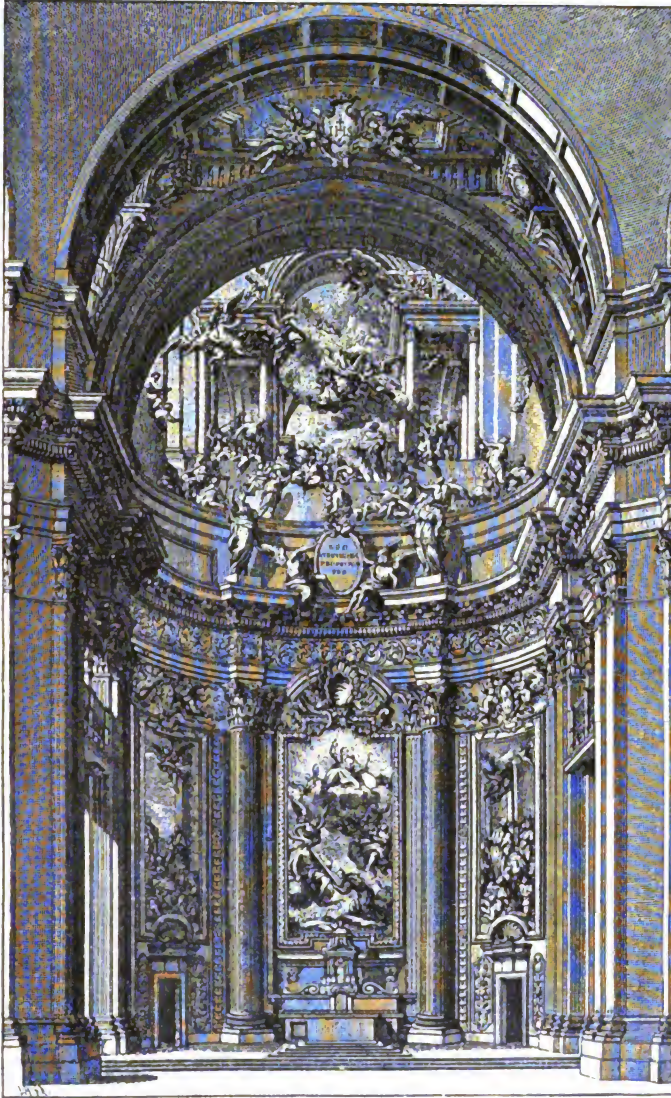
his word of honour to satisfy him. S. Aloysius was on the point of starting for Milan, and the Marquis promised to join him there and to conform faithfully to his advice. Satisfied with this promise, the Saint went to Milan on the twenty fifth of November, 1589, and his companion Brother James was summoned to Venice. At Milan he applied himself to his studies and his usual spiritual duties. About January the Marquis came as he had engaged. He reached the College on the morning of a feast day when S. Aloysius had been to communion and was at the moment making his thanksgiving in the Choir. The porter at once informed Aloysius of his arrival, telling him that his brother was waiting for him at the door. But the Saint made no reply and continued immovable in prayer for almost two hours longer. When he had finished he went to the Marquis, who, after the customary greetings, confided to him that he had already been fifteen months married to this lady, but had kept the marriage secret, fearing that it would displease his uncle, the Prince.

S. Aloysius was greatly rejoiced to find that his brother was not living in sin, as the world had believed, but, on the contrary had feared to offend God. In regard to the concealment however, he said that he would willingly comply with the wishes of the Marquis in so far as was consistent with the welfare of his soul, but that he must consult some grave and learned Father on this point. To this his brother consented. Accordingly he wrote to Rome on the matter and also asked advice in Milan. All, after carefully considering the case, decided that Rodolph was bound in conscience to disclose the marriage, since the false opinion commonly held was injurious to the honour of God and of the lady.¹⁷ The Marquis promised to do this and S. Aloysius took upon himself to pacify his relations. When all was settled he got his brother to make a general confession of his whole life, and afterwards to go to Communion.

Rodolph then set off for Castiglione, and Aloysius soon followed him thither with Flavius Saraceni.¹⁸ S. Aloysius told this Brother that it was the second time he had gone to that place; the first time on temporal business, but now for the affairs of God. And so it was. For he persuaded the Marquis to inform his mother of the marriage, and to beg her to accept and

recognize his wife as her daughter-in-law. This done, Aloysius himself announced it to the people, and at the same time by letters, to the Duke of Mantua, the Cardinals John Vincent and Scipio Gonzaga, who were then alive, and also to the princes and other relations, from all of whom he received gracious answers. And in particular he was happily successful in winning the approval of his uncle, Don Alphonsus. Rodolph afterwards succeeded to the estate of Castle Goffredo. Later on this property was exchanged by the Prince Marquis Don Francisco with the Duke of Mantua for that of Medole, with the approval of the Emperor Rodolph who incorporated Medole with that of Castiglione, so that both are now held in his own right by the Prince of Castiglione. In this manner all the doubts and false reports that had been current against the reality of the marriage were set at rest, and divine and human justice satisfied by the complete vindication of the fair fame of the lady before the world. On this occasion S. Aloysius, profiting by the marriage, persuaded many who had been living in sin to marry, and effected several important reconciliations.

S. Aloysius was requested by his mother to deliver a sermon in church, which he consented to do after having asked the advice of his companion. He preached on a Saturday in a church, near San Nazario, belonging to the Congregation called *della Disciplina*; and though he kept it as secret as he could and forbade the bell to be rung, the church was filled to overflowing. This was on March 3rd 1590, the Sunday following being Quinquagesima, the last Sunday of Carnival. In a beautiful and devout sermon he exhorted all to go to Communion the next morning, and with such effect that the priests and Friars were kept the whole night in the Church hearing confessions. In the morning the Dowager Marchioness, the Marquis with his wife, and seven hundred persons, men and women, went to Communion, and S. Aloysius himself served the Mass and gave the Ablutions to those who communicated, to his great consolation and their edification. After dinner all went to the Catechism. When he had thus set in order the affairs of his family, he left for Milan on March 22nd.¹⁹ He had just completed his 22nd year on the 9th of the month. The cold of Lombardy had caused his hands to swell, and so chapped were they that some who saw the state they were in, implored and



Apse of the Church of S. Ignatius, Rome.

(See P. II. note 34.)

strove to constrain him to wear gloves, at any rate while he was travelling. But with his love of suffering and contempt, he would never consent to anything of the kind. On his way to Milan he passed through Piacenza where one of the Fathers, having come to his room as soon he arrived at the College, to see and embrace him, as is the custom in the Society when anyone departs or arrives, found him brush in hand cleaning his shoes. The sight touched this Father with devotion and compunction, first, on account of the wonderful sanctity which beamed from the Saint's countenance, and, secondly, at the humility displayed in this humble employment. For he remembered that the first time he had seen him at Parma, when a layman, he had in his train a crowd of servants. When at last S. Aloysius arrived in the College of the Society at Milan; "Oh what consolation", he exclaimed, "do I feel in finding myself once again settled in our own house! It is just like one who, perishing and benumbed with cold, finds himself laid in a warm soft bed. Such was I while an exile from our house and such is the satisfaction I experience in returning to it."

CHAPTER XXII.

VII.

The Edification S. Aloysius gave in the College at Milan during his stay there.

1590.

The hardships of the journey had so told on S. Aloysius that on his return to Milan he fell seriously ill. During his illness Brother Augustine Salombrini attended him with his wonted assiduity and charity. Aloysius being a Saint himself, was delighted with the piety and sanctity which he discovered in his infirmarian, and the Brother took equal delight in his patient. Like the Seraphim of Isaias they conversed perpetually of God and of spiritual things, animating and encouraging each other in praising Him and serving Him. And thus as the body of the one gathered strength, the soul of the other was equally refreshed. In fact so great was the esteem and love entertained by S. Aloysius for Augustine,

that he obtained leave from his superiors to take him wherever he went on business, to be by his side as his Guardian Angel. He never did anything without the Brother's advice, which he followed so closely that he quickly succeeded in making peace between the Duke of Mantua and the Marquis his brother. When he was returning to Rome he begged that he and Brother Salombrini might not be separated, and though those at Milan were very loth to lose the Brother, they were forced to consent, and Aloysius took him with him. Happy days, whether in the city or on the highway, when two Saints travel together! So far Father Andrada in his Life of Brother Salombrini.

And just as fire never ceases to warm, or light to illuminate, or a precious ointment to exhale its perfume, so S. Aloysius was ever inflaming other souls by his burning words, illuminating them by his holy example or diffusing the sweet perfume of his virtues. And as waters long pent up burst forth with a mightier impetus, so after having been occupied for so many weeks in Castiglione without being able to perform his wonted mortifications and penances, when he returned to Milan he seemed wholly insatiable in asking permission for such things and in practising them.

The moment he arrived, he appeared in the refectory in a ragged habit, to tell his fault and to do other edifying acts of penance. The strictness practised there and the eagerness of the students to acquire true devotion and religious perfection, as well as to make progress in science and letters, delighted him. On the other hand the whole college rejoiced at possessing such a model of perfection, and all loved and admired him, and strove to profit by their intercourse with him. I cannot in this chapter give many details of his actions while at Milan, partly because several who could have furnished them are dead, amongst whom was Father Bartholomew Recalcati, who died Rector of that College in the odour of sanctity and who was very intimate with Aloysius, and partly because the process for his Beatification, begun by the Cardinal Frederick Borromeo, Archbishop of that city, is not yet concluded. I will only mention a few things set down in other writings and processes by persons who were at that time residing in Milan, with some further particulars collected at my request by Father Philip Rinaldo, Rector of the College.

While Aloysius remained at Milan, he attended the Theological Lectures²⁰, morning and evening, with the other scholars, as well as all their other exercises, nor would he accept the smallest privilege or exemption. He even shared his room with another student, as did the rest, to the great edification of his companion, who derived much spiritual benefit from observing the Saint's conduct. Having been given a well bound copy of the *Summa* of S. Thomas for his use, which had gilding on the cover and leaves, he could not be persuaded to keep it, but besought his superior with tears to let him have an old and shabby one, and to this the superior, compassionating his distress, consented. For the same reason, out of love of poverty, he would wear none but worn and patched clothes. During the day, whatever time he could spare from his studies, he would get leave to serve in the kitchen and the refectory, carrying water for the cook and washing the pots and kettles and other utensils.

In the refectory, in order to keep himself in union with God and perform his work with greater merit, he used to assign the different tables to various holy personages. That at which the superior sat, he called the table of Our Lord, the one next to it that of Our Lady, then came the Apostles, Martyrs, Confessors, Virgins. Thus when he was laying the cloth in the refectory he would say: "Let us prepare the table of Our Lord, of Our Lady", and in the same way with the others. And all this he did with as much devotion and affection as if he were really laying the table for Our Lord or the Saints. He took great pleasure in joining the lay Brothers in recreation and walking out of doors with them, partly from humility and partly because he felt more at liberty to speak with them of God; and he delighted in helping them all in spiritual things. In the conversations at recreation if the fathers were seated he always chose the least commodious seat where there was nothing to lean against, or if they were standing in a circle he would hide behind the others and listen rather than speak. In passing others he always made way for them and that with such simplicity that it was evident that he did so not out of compliment or ceremony, but from humility.

One day as he was going with the refectorian to the church of San Fedele to hear a sermon, he was met by one of

his former vassals who, saluted him with the title of "Excellency", and with a profound obeisance, begged his good offices to assist him in defending his rights in regard to some property which he possessed. But the Saint returned his salutation with great humility, and standing with uncovered head replied: "I am now no longer anything but Aloysius of the Society of Jesus; nor can I assist you in any way but by praying for you, and by advising you to lay your case before my brother." And this he said with such simplicity and humility, that the other was no less edified than amazed.



Father Gabriel Vasquez, S. J.,

during four years Professor of Dogmatic Theology to S. Aloysius.

From a painting, formerly in the Professed House of the Society of Jesus in Seville, now in the Museo de la Provincia, Seville.

(See P. I, ch. 8. P. II, ch. 11 and note 12.)

His gratitude for the smallest service was wonderful. He seemed to think he could never say enough; and all with perfect simplicity and sincerity. Being asked by a Brother whether it was difficult for a great nobleman to abandon the vanities of the world, he answered that it was utterly impossible, unless Our Lord put clay upon his eyes, as he did to the man born blind; that is, unless He enabled him to perceive their worthlessness. One day Father Alamanni of the College of Milan came to him for spiritual aid in great distress, because he felt himself so very imperfect. S. Aloysius to console him quoted the words of the 138th Psalm, v. 16. "Thy eyes did see my imperfect being, and in Thy book all

shall be written." He added that though the sight of our imperfections was indeed enough to drive us to despair, yet we may console ourselves by considering that it is with these imperfections that we are written in the book of God, not for our condemnation but to humiliate us and lead us to greater sanctity. This explanation, coupled with the devout demeanour of the Saint, gave great relief to the Father.

Aloysius had a special predilection for such mortifications as did violence to human respect, both at home and abroad. During the Carnival some of the Scholastics went out to preach in the public squares in Milan. S. Aloysius so earnestly entreated the Father Rector to be allowed to accompany one of them that he was obliged to consent, and he scoured the streets collecting the people and persuading them to go to hear the Brother, and this with such humility, modesty and charity, that none could resist him. On Sundays and Feast days he used to go into the public places to teach Catechism, though he was not required to do so, and he suffered greatly from the cold which at that time was very severe in Milan.

One evening, hearing that a Brother was going the next day to beg through the streets of the city, previous to making his vows, one of the mortifications customary in the Society as a trial, he went and asked leave to go with him. On obtaining it, he was so overjoyed that in the evening after the Examen he went to the Brother to tell him the news although the Brother was already in bed. And all the next day, while he was begging, he was filled with spiritual consolation, and kept saying as he passed along the streets: "Our Lord Jesus Christ went about asking alms, especially during those three days in which He was separated from His Mother." On another occasion when he was on the same errand in a very tattered habit, he was asked by a smartly dressed lady whether he belonged to Santa Maria di Brera, where a Father with whom she was acquainted had gone to reside. When he answered in the affirmative, she exclaimed "Oh poor Father! to what a place has he gone to kill himself!" But S. Aloysius seized the occasion to enlighten her, and to teach her how mistaken she was, and he assured her that far from being miserable, the Father was most happy; far from being dead he was in a state of perfect life. She it was, who was miserable and unhappy,

and in danger of eternal death, for her dress and appearance showed that her heart was set on vanity. Such was the spirit and power of his words that the lady was moved to great compunction, which was evidenced by a complete change of life.

S. Aloysius was very assiduous in clearing away the spiders' webs in the College, and if by any chance he saw a Senator or person of high rank walking in the lower corridors he would come down at once pole in hand with a broom on the end of it, and set to work cleaning, so that he might appear lowly and of no account before them. He did this so regularly, that when the Fathers saw S. Aloysius coming down with the pole in his hand, they guessed at once that some illustrious visitor was in the College. When some Bishops were expected to dinner, the superior commanded Aloysius to preach in the refectory as he wished to introduce him to them. He would gladly have avoided the task, as he did not like making any appearance, but loved to remain hidden and unknown. He could not however refuse to obey, and he preached an admirable sermon on the episcopal office. When he was afterwards congratulated on his success, he said that the only thing that had given him some gratification that morning was, that now he was publicly known as a person who had an impediment in his speech; for he could not pronounce the letter R properly.

He frequently asked to be publicly reprimanded in the refectory; a practice which he had given up in Rome, because instead of reprimanding, they used to praise him. Owing to his habit of being always united with God he sometimes failed to notice when someone saluted him, and so neglected to return it. When he was getting a new hat made at Milan, someone called his attention to this, and he severely accused himself of pride, and ever after was most exact in this. He made a great effort, so to control his union with God as not to allow it to interfere with this act of courtesy. He was a model of humility, modesty, obedience and observance of the rule to the whole College. From the esteem in which he was held all sought for his company; but he himself preferred the more fervent ones with whom he could speak of divine things with mutual profit.



CHAPTER XXIII.

Testimony of two Fathers to S. Aloysius who knew him in Milan.

After the death of S. Aloysius, Father Bernardine Medici, of Florence, a man no less distinguished for his virtue in religious life than by his noble birth, who knew him very intimately, wrote to me from Milan, where he was Professor of Holy Scripture.

"Our good brother Aloysius told me that he had a great esteem for steadfastness and perseverance in little things. He looked upon this as most important, and consequently in all his actions and regular hours kept always to the same order. He said nothing was more dangerous than to let oneself be guided by feelings. The only safe way was the way of understanding, knowledge and reason. He always strove in his actions to keep pace with his light, though he said he never seemed to attain to what it showed to him, for it kept ever advancing in proportion as he followed it. He had an ardent desire for tribulations, and he said to me that he looked upon it as a mark of great sanctity when he saw any one suffering with a good conscience; that is, when he saw a man who was good, and to whom God sent occasions of suffering. He thought well of all, not that he condoned evident faults, but that he interpreted them favourably whenever it was possible. He admonished others of their faults, with the greatest prudence and charity, and begged to be told of his own. His conduct in all his affairs was marked by prudence, piety and charity; there was never even a shadow of levity.

"The whole time that I knew him I never saw a trace of any passion or inordinate emotion; nor did I ever see him commit the smallest voluntary fault or break any rule. He was pre-eminent in every virtue and yet there was nothing singular about him; and this I esteem the greatest of all his virtues. This is all that occurs to me at present."

About this time a report was current in the College that S. Aloysius had an extraordinary gift of prayer free from dis-

tractions of any sort. Father Achilles Gagliardi, a very learned person and of great authority, took occasion to engage him several times in conversation on spiritual matters,²¹ and coming to speak of the unitive way of perfect charity, called by theologians Mystical Theology, it was plain to him that, in addition to many other eminent Divine gifts, this holy soul enjoyed the closest union with God, daily walked in that mystical way, and was versed in that divine darkness, which is taught by the great S. Denys, the Areopagite. This practice he not only knew and delighted in, but he had entered into it so deeply that the



Father Benedict Giustiniani, S. J.,
another of S. Aloysius' Professors of Dogmatic Theology in the Roman College.
From an oil painting in the Università Gregoriana at Rome.
(See P. II, ch. 11 and note 12.)

Father was filled with consolation and amazement at seeing such heroic virtues and perfections in a youth, who had barely been four years in religious life. For in his judgment the Saint had already reached to a height in prayer to which very few even of the most experienced and steadfast in religious life are given the grace to attain. And, as it is usual for those who have advanced so far in the unitive way to find it painful to converse with others, and to long to be alone and undisturbed in contemplation, the Father, in order to try him said to him, that he wondered he was not somewhat suspicious of such an exercise as it seemed opposed to the spirit of the Society, which was to be accessible to all for the salvation of souls. Whereas

the nature of the unitive and mystical way was to lead those who practised it to withdraw from all human intercourse, choosing the better part alone, and leaving the active life to others. To this S. Aloysius replied: "If I perceived that it produced such effects, as your Reverence describes, I should certainly regard it with suspicion and think it was not suitable for me". From this the Father understood, to his still greater amazement, that God had so combined His gifts that the unitive way did not impede the active, nor the active disturb the unitive, and that he had attained to that supreme degree of union with the Divine Will in which the soul, enamoured of God, sees His zeal for the salvation of men, and is thus impelled to descend from the heights of contemplation to minister to their eternal welfare. Hence this Father from that time forth went about proclaiming everywhere this great gift of S. Aloysius, and in three of his writings he has deposed to the same on oath.

CHAPTER XXIV.

S. Aloysius' approaching death is revealed to him. He is recalled to Rome, and returns thither.

1590.

By his many virtues and the angelic life which he had led on earth this holy youth was already ripe for Heaven and fit to join the Angels there. God accordingly made known to him that He intended soon to summon him to receive the reward which his diligent labours had merited in so short a time. While he was still at Milan, and a little more than a year before his death, one morning during his prayer when rapt in contemplation, he received an interior illumination by which he understood that his time on earth was to be very short. It was further intimated to him that he was to strive for greater perfection in the service of God, and for complete detachment, more earnestly than ever.²² He seemed also to himself to experience an interior change by which his affections were strangely withdrawn from the things of this world.

He kept this revelation to himself at the time, and only disclosed it after his return to Rome to Father Vincent Bruno and to one or two others. Meanwhile he applied himself as diligently as ever to his theological studies, although he was unable to take the same interest in them as formerly, for he felt his heart perpetually drawn to interior union with God. He would have been glad to go back to Rome where he had received his first lessons in religious life, and had so many spiritual companions and friends. But he never allowed this wish to be known by anyone as he was anxious to be thoroughly indifferent about all things and to leave perfect freedom to his superiors. God however willed that he should return for the consolation of so many of his spiritual brethren in the Roman College, who ardently desired to have him with them again. Consequently the Father General, as he saw that the affairs for which Aloysius had been sent into Lombardy were now concluded and that the winter was over, so that it was a good time for travelling, determined to recall him to Rome. The General was also urged to do so by Father Bernardine Rossignoli, the Rector of the Roman College, who was wishful for the good of so many young men, to whom the Saint's presence and society was such an advantage. I was commissioned by the Father Rector to tell Aloysius the first news of this, which caused him such joy that he feared it was too great, and begged Father Bernardine Medici to say a Mass to ask God that his desire might not be fulfilled, if this were for His greater glory. Soon after he received the order itself from the Father General, and he then wrote very affectionate letters to several friends explaining the reasons which made him so glad to be in Rome.

In one, written to me, he said: "It will not, I think, be difficult to convince you how rejoiced I am to be sent to the Roman College, again to see the Fathers and all my spiritual brethren there, and again to enjoy that intercourse, in the Lord, with you and so many of our acquaintances, from which I hope to derive even greater satisfaction than formerly. And I desire you to remember me to them in particular, while at the same time I recommend myself with my whole heart, mind and soul to the entire Roman College". The other reason he expressed in a letter written to a Father Gaspar Alpereo his old fellow-novice.²⁸ In this he says, alluding to the prospect of his recall,

"to which I shall respond with all the greater joy since if we have any country here on earth I acknowledge none but Rome, where I was born in Christ Jesus". On receiving the summons, he set off, in the beginning of May, 1590, accompanied by Fathers Gregory Mastrilli, Jerome Terricelli, Nicholas Branchi and various other persons. During the journey he pursued the same line of conduct as in the former ones, to the great edification of the Fathers who were with him. They endeavoured however to distract him from his continual meditation, for they saw that of his own accord he hardly ever broke silence and appeared always abstracted. Owing to the great scarcity that prevailed at that time in Italy they found many poor people starving on the roadside, especially among the mountains which divide Tuscany from Lombardy, and on one occasion Father Gregory said to Aloysius: "God has been very good to us, Brother Aloysius, in not letting us be born one of these poor people." He promptly replied: "But still more in not letting us be born among the Turks."

It seemed to Aloysius that these Fathers showed too much consideration for him and out of charity took too much care of him, so he told another Father that he would much rather have gone with companions who would not have paid him any respect at all. When they came to Sienna, he wished to receive Communion in S. Catherine's room and in order to do so he served Father Pietro Alagona's Mass there. He was of the Society of Jesus, and had come with them from Florence. The Saint communicated with great fervour and devotion. In the College at Sienna, he was requested by the Father Rector to preach a sermon to the young men belonging to the Sodality of Our Lady. He consented, retired to the tribune and there, without any books, prepared his sermon by prayer before the Blessed Sacrament. Then he returned to his room, and wrote some brief notes of what had occurred to him, and preached so devout and efficacious a sermon that, enforced by the personal merits of the Saint, it moved a great number to give up the world and enter religious life. So many people begged earnestly for copies of this sermon that it was necessary to get it transcribed, for which purpose a Father asked the Saint for it, however he had mislaid it. At last it was found in a volume of S. Bernard. The original notes in S. Aloysius'

handwriting were preserved out of devotion by one of the Dominican Fathers.²⁴ At last he arrived in Rome where he was greeted with the greatest joy by the whole College.

CHAPTER XXV.

VIII.

The consummate perfection of S. Aloysius.

The wise man says in the Book of Proverbs that the life of the just, which he calls a *path*, is *as a shining light*, which from the faint glimmer of early dawn, *goeth forward and increaseth even to perfect day*, when the sun has reached the meridian. Such was the life of S. Aloysius. The light began to dawn in the brightness of his innocence at seven years old. Year by year its shining grew as with the years he went on *from virtue to virtue*, and acquired fresh light and fresh merits, until at last he got to such lustre and glory of holiness, that not only he may be said to have arrived at the perfect day, but he had become himself as a light shining in the world — as the Apostle says of the Philippians. If he had shown himself to be this in the past, during this his last year he was recognized as such by all who were with him at the Roman College. For his virtue shone forth as consummate; his life was an almost constant ecstasy, entirely detached from this world; for his thoughts and affections were far more in heaven than on earth. When he arrived in Rome, he said to me: "I have buried my dead, and have no longer any concern with them; it is time now to think of the life to come." Soon after he went to the Father Rector, Bernardine Rossignoli, and gave into his hands all his spiritual and theological notes. Among these there were some very admirable original considerations on S. Thomas. When the Rector asked him why he thus deprived himself of his theological papers, which he required, and especially those of his own composition, he replied that he did so, because he felt a certain affection for these creations of his own mind in particular, and that they were the only things in the world to which he at all clung. Hence he wished to part with them that he might be entirely cut off from everything.

He had attained to a still further refinement of perfection, worthy of being noted and imitated by all religious. It is natural

to feel pleasure in being specially loved and run after by people of distinction, and particularly by superiors, as it is a clear sign of their being satisfied with us, so that a person is inclined to plume himself before others about this. S. Aloysius, on the contrary, shunned all marks of affection, even from superiors, and if any were shown to him, he was annoyed and did not respond. He was so completely dead to all self-love that he could not bear that any one should have a special affection for him. And his superiors, as they saw this, on purpose to please him, were careful not to let it appear that they thought more of him than of the others. He had always been amiable and engaging in his intercourse with others, but during this last year he became so exceedingly affable and agreeable to everyone, and so overflowed with a universal charity which embraced everyone equally, that all strove to hear his words at recreation as he spoke such high things of God, of the things of Heaven and of perfection. I know by my own experience, and by what has been told me, that many found their hearts more inflamed by hearing him than even by prayer. When he found himself alone with any to whom he knew he might speak openly he would disclose to them such divine affections in his soul as filled all with wonder and made them venerate and desire so lofty a union with God. He walked always in the Divine Presence and never was he distracted from it. He was so full of the love of God that if it was read of at table or spoken of he would be so moved interiorly and so set on fire exteriorly, that he was unable at the time to speak. On one occasion amongst others, when at table he heard something read about the love of God, he felt such a fire kindled within him that he was forced to stop eating. We, who were at table with him, noticed this, and, as we feared that he felt ill, looked at him anxiously and asked if he wanted anything. But he was unable to speak, and seeing he was discovered, only grew the more ashamed, and remained with his eyes cast down and a tear or two stole from them; his face burning and his breast heaving so much that we feared he would burst a blood-vessel. All were filled with pity for him—and not till towards the end of supper did he by degrees regain the mastery over himself. Some who knew of this used on purpose at recreation to turn the conversation upon the love of God towards man, in order to see him change colour. Others on the con-

trary endeavoured to interrupt it on purpose, if it began on such subjects, out of regard to his health, and not to make him suffer.

As he walked through the halls and corridors, his mind was so abstracted that I have often passed before him and saluted him without his being aware of it. At other times as he went about saying the rosary and other devotions, he would stop and



Father Robert Bellarmine, S. J.
afterwards Cardinal, S. Aloysius' Confessor.

From an old engraving.

(See P. I, ch. 2. P. II, ch. 16 and note 32. Appendix, ch. 5 and note 6.)

kneel for a while, then stand up and again kneel for a while; and though in others such practices in public places would have appeared singular, in him no one blamed them. During this year, he gave an hour every day to spiritual reading. His favourite books were the Soliloquies of S. Augustine, the Life of S. Catherine of Genoa, S. Bernard's exposition of the Canticles, and above all the Letter, *Ad fratres de Monte Dei*, which is

among that Saint's works. He knew it so well, that he almost had it by heart. As he read it, he used to jot down spiritual notes, and these were found in his own handwriting after his death.


When, in the November of 1590, S. Aloysius was going to begin his fourth year of Theology, his superior obliged him to accept a room to himself. He begged for a little hole, it deserved the name, at the top of a staircase, old and black, low and narrow, with but a small window looking on the roof. It was so little that it would only hold his poor bed, a wooden chair, and a priedieu, which he used also as his desk. It was more like a narrow prison than a room, and was never given to any of the students. When the Rector went to visit him in this place, he found him full of joy and consolation, better pleased with this miserable cabin, than others would be with a splendid palace. We used to tell him for fun that as S. Alexis chose to live in poverty under a staircase, so he had chosen to dwell in this den rather than elsewhere. In a word he lived so perfectly that no one could find anything in him they could even consider venial sin, as many of his superiors, companions and fellow-students have borne witness in different documents; moreover his Confessor Father Bellarmine said that he never heard his confessions without remaining enlightened. Another Father, Vincent Cigala, who for about two years dwelt with him in the same room at the Roman College, affirms on oath that being both bidden by the Rector to warn each other mutually of the faults which either might remark, in the whole of the two years, he could observe nothing in Aloysius, either small or great, that had the least shadow of fault; notwithstanding that he was continually in his company and conversed with him with the greatest confidence and frankness.

This saintly youth was most reserved in his affections, careful in guarding his thoughts, united with God, zealous for the salvation of his neighbour and the perfection of his companions and Brothers. In short he was a picture of holiness and esteemed as such both by the Religious and Seculars. A Dominican so revered him for his extraordinary sanctity and had such respect for him, that he never dared to accost or converse with him, although he neither wanted opportunity or will to enable him to do so.

CHAPTER XXVI.

A pestilence spreads through Rome. S. Aloysius' conduct during it.

1591.

n the year 1591, the whole of Italy was afflicted by a wide spread mortality, caused by the great scarcity and famine. In Rome especially, whither the people flocked from all parts in the hope of receiving succour, a great number died. The Fathers of the Society both with their own alms and those collected from others did much to relieve the public misery, not only helping to the best of their knowledge and power in the hospitals in Rome, but Father Claud Acquaviva, who on this occasion personally tended the lepers, seeing how great was the distress, desired a new hospital to be opened by the Fathers, as was done.

In these circumstances the signal charity of Aloysius was a subject of great astonishment to all who saw him, as he went frequently through Rome begging alms with great joy for the sick poor. Once especially when he learnt that Prince John de'Medici²⁶, who had been his friend and companion from childhood, had arrived to negotiate with the reigning Pontiff, Gregory XIV, as he knew his piety, he begged leave of the Father General to visit him with a patched habit, and a sack on his shoulders. He hoped in so doing, both to gain great alms for the poor in the hospitals, and also, because this nobleman had ever shown him special affection, he felt it his duty to give him spiritual help. Aloysius thought that by visiting him in these poor clothes he would imprint in his heart a greater contempt for all worldly things. He obtained the permission, and gained both his objects, as the Majordomo in the Prince's service assured me afterwards. For he brought away with him, no small donation for the poor, and the Prince was greatly edified, and touched at the sight of his humility. Besides this, Aloysius wished to go himself to assist the poor in the hospitals, and though his superiors made difficulties about consenting, he

alleged with holy eagerness the example of others who went there, and so obtained leave.

He used to go frequently with companions, who had been selected for the purpose, of whom some are still living, as Father Antony Francis Guelfucci, who is preaching in Venice, and Father Darius Tamburelli, Professor of Philosophy at Parma, and perhaps others whom I do not know. One of these, Tiberius Bondi, a Genoese, was told by some one to be careful of what he did, as there was danger of contagion. He answered that having before his eyes the example of Aloysius, who went there with so much charity, he could never be deterred from the work by any fear of danger, even of death. Tiberius felt himself at that time inflamed with such unusual fervour, that many who had known him previously marvelled at the change and rejoiced at it. It so happened that he was the first to die of this illness, as will be told hereafter.

Those who visited the sick were always accompanied by a priest in order to hear their confessions, and most frequently it was Father Nicholas Fabrini of Florence, who was then Minister of the Roman College, and was a man of good judgment, full of charity and other religious virtues. He had known Aloysius intimately; and afterwards, whilst Rector of the College at Florence, he wrote an account of all the Saint did, both in the hospitals and during his last illness.

It was a terrible thing to witness such a number of dying men going about the hospital half naked, with the loathsome and fetid disease, and to see them fall down dead in a corner on the stairs; but on the other hand it was a very picture of the charity of Paradise to see Aloysius and his companions serving the sick with great gladness, undressing them, putting them to bed, washing their feet, and making their beds, bringing them their food, catechising and preparing them for Confession, and exhorting them to patience. It was noticed by Father Fabrini that Aloysius generally was engaged upon the most repugnant cases, and appeared not to know how to tear himself away from them.

In the practice of such charity, as the disease was catching, many of the companions of the holy youth were attacked, and the first to fall ill was Tiberius Bondi, who died very quickly. He was a subject of pious envy to S. Aloysius, who said to one of his fellow-students: "How willingly I would

change places with Tiberius; and die in his stead, if our Dear Lord would but grant me the favour to do so." And the Father making him some reply or other, Aloysius answered: "I say this because I have some reason to think that I am now in God's Grace, whereas I do not know what may be hereafter; so I would willingly die."



Villa Borzari at Frascati,
formerly country house of the Roman College where S. Aloysius often passed his
autumn holidays.
(See P. II, ch. 18, 19.)

And he said on the same occasion to Father Bellarmine: "I believe that my days are few;" and when asked the reason why, he replied: "Because I feel within me an extraordinary desire to labour and to serve God, and with such intense ardour that I do not think God would have given it to me if he had not meant to take me soon from this world."



CHAPTER XXVII.

The last illness of S. Aloysius.

1591.



God did not long delay to satisfy S. Aloysius' desire of death. For, though his superiors when they saw that many of those who were serving in the hospital fell dangerously ill did not wish the Saint to go there anymore, still with holy insistence he begged for permission. In consequence leave at length was given him to visit the hospital of the *Consolazione*, where ordinarily no patients are admitted with contagious diseases. Notwithstanding, he was almost immediately stricken down by the same illness as the others, and he took to his bed on March 3, 1591.

The moment he felt himself attacked, as he believed — in accordance with the impression he had had at Milan — that this illness was to be his last, he was full of an extraordinary joy which showed itself in his face and in every action. Those to whom he had confided the revelation, which he had received at Milan, argued from his high spirits that the time of his dissolution had arrived. And this indeed was the fact. As he felt so strong a desire to die, S. Aloysius feared lest it might be excessive, and to re-assure himself, he asked to see his confessor, Father Bellarmine. When the Father told him that the desire of death in order to be united with God, was not wrong of itself, provided there was due resignation, and that many ancient and modern saints had a like desire, Aloysius gave himself up entirely with a new earnestness to the thought of eternal life.

His illness increased so rapidly that in seven days he was reduced to the last extremity, it being, as they believed, pestilential fever. With great earnestness and fervour, he first went to confession, and then he was anointed and received Holy Viaticum from the hands of the Father Rector Bernardine Rossignoli. He answered all the prayers with very great devotion, while the bystanders with tears were deploring the loss of so dear and holy a brother. When he was in good health, and



Shrine of St. Aloysius in St. Ignatius' Church, Rome.
(See Part II, Note 34. Explanations.)

did such penance as to seem to shorten his life, many of his friends among the Fathers and Brothers had reproved him out of the love they bore him and had said that, if not before, at all events, like S. Bernard, at the hour of his death, he would have some scruple about having treated his body too severely. Aloysius was anxious to leave no one under this impression. So when he had received the Holy Viaticum and the room was filled with his companions, he besought the Father Rector that he would tell everyone that he felt no such scruple; but rather that his conscience reproached him for not having done much more penance for which he could have easily obtained permission, and which would remove all doubt. Moreover that he had been obedient in all this to his superiors and had never acted according to his own will. He added too, that he did not remember ever having broken any rule, and this he said that none might be scandalized by having seen him at different times do something more than the rest, and out of the ordinary line. His words deeply moved them all.

Father John Baptist Carminata²⁶, who was then the Roman Provincial, came into his room and, when Aloysius saw him, he begged his permission to take a discipline, which was however refused as he was told that it would be impossible in his state of weakness. "At least", he pleaded, "allow Father Belmisseri to scourge me from head to foot." But the Provincial answered that neither was that lawful as the person who did it would run the risk of irregularity. S. Aloysius, when this too was refused, begged that at least he might be allowed to die on the ground, so great was his love of penance and of the Cross, of austerities and mortifications, even to his last breath. But this was also denied him. He was almost certain that his death would occur on that the seventh day of his illness, and the day on which he completed his twenty third year. But it pleased God that the disease should abate and be prolonged, that he might continue to edify us and give us the example of many virtues, from his sick bed. Meanwhile a report had spread to Castiglione that he was dead and his mother and brother had ordered a solemn dirge, before the news came that he was yet living. The Marquis Rodolph in his joy broke in pieces the chain he wore around his neck and distributed the golden fragments to those around him when the letter arrived.

CHAPTER XXVIII.

The lengthy illness of S. Aloysius and the many edifying events that occurred during it.

1591.

The first violence of the disease having passed, Aloysius fell into a low fever and consumption, which was a new form of his illness and which gradually wasted his strength during the space of more than three months. All this time many particulars occurred of great edification, but owing to the number and variety of people who visited him it has not been possible to obtain an account of all. I will only give here the few which have come to my knowledge. When he fell ill he was placed in a bed in the infirmary, over which was a large curtain of rough and coarse cloth with a mat, which had been placed there for an old man who was an invalid. Aloysius asked the superior for permission to have it taken away in order that his bed might not be different to the others. But when he was told that it had not been placed there for him, and that being poor and coarse there was no danger of infringing religious poverty, he was satisfied at once.

In the beginning of his illness the doctor ordered that both he and another suffering from the same disease, should take a very disagreeable potion. The other one drank it off as quickly as possible that he might not suffer from nausea and used besides the other aids which are customary. But Aloysius, to mortify himself, took the glass in his hand, began to sip it very slowly as though it had been a delicious beverage, and did not show the least disgust. The infirmarian had placed some sugar candy and liquorice on the table in his room that he might take a little from time to time for his cough. He asked Father Francis Belmisseri to give him a little of the liquorice, and when the Father asked why he did not rather choose the candy, he replied that this was more fit for a poor man.

He heard it said, while ill in bed, there was danger that year of plague in Rome, and he not only offered to the

superior if he recovered to help the plague-stricken, but moreover begged and obtained permission of the Father General, who had come to visit him, to make a vow to that effect. Leave was given and he did so with great fervour, to the edification of those who knew of it and who saw in the vow his wonderful charity. Cardinals della Rovere and Scipio Gonzaga, his



Rodolph Gonzaga, Marquis of Castiglione and Prince of the Holy Roman Empire, second brother of S. Aloysius.

From an oil painting in the College of the "Virgins of Jesus" at Castiglione.

(See P. I, ch. 2 ff. P. II, ch. 19 ff. and note 16, 17.)

relations, came often to visit him during his illness, and Aloysius always spoke to them of spiritual things and of heaven, which edified them very much. The Father Rector begged them not to trouble to come to him any more as he would not fail to give them news of Aloysius, but they answered that they would continue because they obtained such good for their souls from these visits.

With Cardinal Scipio particularly, who by reason of his gout had to be carried thither and who seemed as though he could not leave his side, Aloysius discoursed upon his approaching death and of the goodness of God in calling him to Himself at that early age. The Cardinal stayed to listen to him with great tenderness because of his affection for him. Aloysius said among other things that he had ever considered him as his father and greatest benefactor, since it was through his means that he had entered religion, in spite of so much opposition. The Cardinal moved to tears, answered that he it was who was under an obligation to him and that he held him rather in the light of a father and spiritual guide notwithstanding the difference of age, and confessed to him how much spiritual good he had always derived from his words and example. At his departure, he told his attendants how very sorry he should be if Aloysius died, and declared that he had never talked to him without feeling inwardly extraordinarily peaceful. He even said that he was convinced that he deemed him the most fortunate man in the Gonzaga family.

At the same time there lay ill a devoted friend of Aloysius, Father Lewis Corbinelli of Florence, who was then old, and they often sent to salute one another mutually. As he grew rapidly worse, about a week before his death, he entreated Brother Francis Rosatini, the infirmarian, to carry Aloysius to his room which he could no longer, by reason of his illness, reach on foot. This the Father desired, as he held Aloysius to be a saint. The infirmarian did him this favour. He dressed Aloysius and carried him in his arms to the Father's room. It cannot be expressed what immense consolation the old priest derived from this visit and with how much and what tender devotion he received Aloysius. They remained some time together exhorting each other to patience and resignation to the Divine will. At length the aged priest said: "Farewell, Brother Aloysius; I have but a short time still to live, and we shall not meet again in this world, therefore I beg one favour of you which you cannot refuse, that you should give me your blessing before you go." Aloysius was astonished and abashed at such a request and said that it was not fitting for him to do so as the Father was old and he was but a youth; he had not received Holy Orders, whilst the venerable religious was a priest and

therefore it was his office rather to bless him. The old man, through the love he had for this holy youth again insisted that in his last extremity he should not be left disconsolate and begged the infirmarian not to take Aloysius away until he had granted his request. The prudent youth still refused, until at length persuaded by the infirmarian who took part with the old Father, he found a way by which he might both satisfy the priest's desire, and preserve his own humility. Lifting his hand, he signed himself with the Cross and said aloud these words: "May God our Lord bless us both." Then taking Holy Water which the Brother tended to him, he sprinkled F. Lewis with it saying: "My Father, may God our Lord fill you with His holy grace and grant all your desires, for the glory of His name; pray I beseech you in like manner for me." He then was carried back to his room, leaving the priest greatly consoled.

This good Father gave another proof of his devotion to S. Aloysius by requesting, before his death, that he might be buried near to the grave of the Saint, although this would be in a different place to that of the priests. Some say that Aloysius foretold that this Father would die before him; as in fact happened, for Lewis Corbinelli expired on June 1st, Whitsun-eve, at midnight, twenty days before the happy passage of Aloysius to a better life. The Father was in a room at a considerable distance from his, and in a different corridor; nor did our Saint know that Corbinelli was at the point of death that evening. Three times did the Father appear that night to S. Aloysius, as he himself told the infirmarian next morning when he came into the room to open the window and to see him as usual. For when he asked S. Aloysius how he had passed the night, the Saint answered: "I have had a very bad night, constantly troubled with annoying and extravagant dreams, or rather apparitions, for I saw the good Father Corbinelli three times in great distress. And the first time he said to me: 'Brother, you must pray for me earnestly this moment to God that He may deign to give me the patience and strength needed in the severe and perilous crisis which I am enduring, for I have not the courage, without special help of God to bear it as I should.' I awoke and thought it was a dream, and I said to myself — You had better go to sleep and leave this nonsense alone. A very short time after, I had scarcely dozed off,

when the same Father appeared to me again, and begged me more earnestly than before to help him by earnest prayer, for his grievous pain was almost more than he could bear. Again I awoke, and again I blamed my folly and made up my mind to ask for a penance in the morning for neglecting to do all I could to get some rest, as the doctors and my superiors had desired me. Just as I was falling asleep anew, Father Corbinelli appeared a third time and said to me: 'My very dear Brother, I am come to the last point of this wretched life. Pray God, that my passage may be a happy one, and that in His mercy He will receive me in glory in the next, where I shall not forget to pray for you in return.' On this I woke up so thoroughly, that I have not been able to close my eyes again for the rest of the night, so astonished was I at these apparitions, and so full of the thought of them."

When the infirmarian heard all this he concealed his astonishment, lest the Saint should perceive it, and bade him take courage, for they were mere dreams and fancies, Father Corbinelli was well and he must not disturb himself. As he wanted the patient to get a little rest, he did not tell him that the Father was dead. Aloysius however showed that he not only knew for certain that he was departed, but that he had gone to Heaven. For when Father Robert Bellarmine asked him what he thought as to the fate of Father Corbinelli's soul and whether he believed it was in Purgatory, our Saint answered with great conviction: "He merely passed through Purgatory." From this Bellarmine gathered that he knew it by divine revelation, for Aloysius was naturally so careful in what he said, and particular not to be positive when there was any doubt, that he never would have spoken as he did to his confessor, if God had not clearly revealed it to him.

We were then all trying to find out reasons to prove that he ought to ask God to prolong his life, both that he might gain greater merit, and be of more use to his neighbour and his order. But his answer to all was: "*Melius est dissolvi* — it is better to die"; and this he said with such feeling and with a face so calm, as to show that this his desire had no other ground than that of being united as quickly as possible and inseparably with God.

CHAPTER XXIX.

Two letters which S. Aloysius wrote from his sick-bed to his mother.

1591.

During his illness he wrote two letters to his mother. One he dictated at almost the beginning of his sickness, when its first violence had abated, during which he was thought to be at the point of death.²⁷ In this, after consoling her and exhorting her to patience in her trials, he went on to say:

"A month ago I was just going to receive from God, our Lord, the greatest favour one can receive, to die, as I trust, in His grace. Viaticum and Extreme Unction had already been administered. However it pleased our Lord to defer the boon. Meantime He disposed for me a slow fever, which still remains. The medical men do not know how it will end, but they are doing their best to obtain the cure of my body. I am pleased to think that God, our Lord, wants to grant me a better sort of health than the Doctors can give. And so all goes on merrily for me, with the hope of being in a few months called by God from this land of the dead to that of the living, and from the society of men here below, to that of the Angels and Saints of Heaven, and in fine from the sight of these earthly and perishable things to the sight and contemplation of God, Who is every Good.

This will be a ground of great consolation to you, because you love me and wish for my good. I beg of you to pray, and to get the Brothers of Christian Doctrine to pray that in the short time that remains for me to sail on the sea of this world, God may deign, at the intercession of His only Son, of His most holy Mother and of SS. Nazarius and Celsus, to drown in the red sea of His most sacred passion my imperfections, so that freed from my enemies, I may go to the land of promise to see and enjoy God. May the same God console you. Amen."

The second and longer letter, he wrote shortly before his death, when he was aware by a revelation, as will be told, of the precise day of his death, and of his going to Heaven.²⁸ In it he bade her good-bye and wrote as follows:

“Most honoured Lady and Mother in Christ.

Pax Christi.

May the grace and consolation of the Holy Ghost be always with you. Your letter found me still dwelling in these regions of death, but very soon to pass into the land of the living, to praise God for ever. I thought to have made my last passage before now, but the violence of the fever, as I told you in my last, diminished somewhat, and thus brought me to the glorious feast of the Ascension. Since that time it has again increased, by reason of the inflammation in the chest, so that now I shall soon enjoy the embraces of my Heavenly Father, in whose Bosom I hope to rest safely and for ever. And thus the accounts that have reached you from various quarters about me all agree, as the Marquis also has written to say.

Now if charity, as S. Paul says, makes us weep with those that weep, and rejoice with those that rejoice, how great should be your joy, dear Mother, at the grace that God grants you in bringing me to true joy and assuring me that I shall never lose it again. I confess to you, that I am quite confused and lost at the consideration of the Divine Goodness, that boundless and fathomless Ocean which calls me to an eternal rest, after such short and trivial labour; which invites and calls me to heaven to that Sovereign Good, which I sought so negligently; and which promises the fruit of those tears which I sowed so sparingly. Beware, dearest Mother, of wronging this Infinite Goodness, by weeping for one as dead, who is living before God to help you with his prayers far more than he could do when here below. This separation will not be for long, for we shall meet again, and enjoy each other's society in the next life, never to be wearied of it, but be united together with our Redeemer, praising Him with all our strength, and singing His mercies for ever. I do not doubt that you will put aside human considerations, and so will easily attain to that faith, to that pure

and simple obedience which we owe to God; offering Him freely and promptly, that which is His own, and all the more willingly the dearer it is to you; knowing for certain that all He does is good, and that He only takes back again what He had before given you, for no other reason than to put it in a place of safety, and to give it what we all desire for ourselves.

I have said all this merely in order that you and all my family may receive my departure as a precious gift; and that you may follow and aid me with a mother's blessing to pass this gulf and gain the shore of all my hopes. And I have done it the more willingly because I have nothing else left to prove the filial love and reverence which I owe you. Once more humbly craving your blessing, I conclude

Romé, June 10th 1591.

Your most obedient son in Christ,
Aloysius Gonzaga.

CHAPTER XXX.

IX.

The manner in which S. Aloysius prepared for death.

1591.



he time has now come to describe in what a holy and Christian way Aloysius prepared for his last passage from earth to Heaven.

During his long and severe illness, which, in spite of the care which was shown to him, caused him much suffering, as always happens in cases of prolonged sickness, he never showed the least sign of impatience in words or gestures. He never complained of anything, 'or showed any discontent with the services of the infirmarians or with anything they did for him. It is specially in times of sickness that men's failings discover themselves, but he displayed great patience and obeyed with the strictest exactness his superiors, doctors and infirmarians. He gave an example of how a religious should conduct himself during illness, however serious. From the time that he took to his bed, down to his death, he would never listen to any conversation except about God and Heaven; and in order to

give him this lawful satisfaction, those who went to visit him spoke of nothing else while they remained with him. If, by chance, any one forgot himself, and began to talk of other things, Aloysius became abstracted and paid no attention; but when the conversation returned to spiritual matters he completely changed and showed not only pleasure but a sort of rapture. He gave as his reason for this that, although he did not consider that indifferent matters, treated in ordinary conversation in a spiritual and prudent manner, were contrary to his religious Institute, nevertheless, in the state in which he then was, it appeared to him more fitting, and God required it of him, that not only his discourse should be formally spiritual, by its being directed to the glory of God, but that even the matter itself should likewise be holy; and these last moments of his life appeared to him too precious not to be spent on precious subjects.

Sometimes he asked for his clothes, and would get out of his bed, and go very slowly to a table on which stood a crucifix, and, taking it in his hands, embrace and kiss it with very great love and reverence. He did the same to the picture of S. Catherine of Siena, and to those of other Saints which were round the room. The infirmarian told him one day that he need not have got up for this, as he would have brought him the crucifix and the pictures. "Brother," he replied, "these are my stations"; and he continued to do so as long as he had the strength to rise. Besides this, he used to get up sometimes during the day, when he was alone and the door of the room was closed, and kneel down to pray in a corner between the bed and the wall, and when he heard a noise at the door, he rose to return to his bed. The infirmarian from finding him frequently like this, began to suspect his object, and having at last caught him on his knees, forbade him to do so any more. He obeyed the order, but blushed at having been thus detected and never did it again.

During this time, he talked over the affairs of his soul, as frequently as he could, with his confessor, F. Robert Bellarmine. One evening in particular he asked him if he believed that any one went straight to Heaven, without passing through Purgatory. The father replied that he did; and, knowing how much might be expected from the virtue of Aloysius, he

added: "And indeed I believe that you will be one of those that will do so; for since God has given you all those graces and supernatural gifts which you have confided to me, and, in particular, that of never having offended him mortally, I am convinced that He will also grant you this further grace of passing directly to Heaven."



Palace at Castel Goffredo,
built by Lewis Alexander Gonzaga, grand-father of S. Aloysius.
† Room of S. Aloysius.

(See P. I, note 7. P. II, ch. 20 and note 14.)

S. Aloysius was so filled with consolation at this reply, that as soon as the Father had left his room, he fell into an ecstasy, in which he beheld the glory of the heavenly Jerusalem; and in this rapture or ecstasy he passed the whole night, with great sweetness and consolation of soul; so that as he afterwards related to Bellarmine, the night appeared to pass in a moment. It is believed that the day of his death was revealed to him during this ecstasy, because he afterwards

foretold clearly to several persons that he would die on the octave of Corpus Christi, as in fact it happened; and he predicted this specially several days before the Feast to F. Anthony Francis Guelfucci, who frequently visited him. And as meantime the illness became so much more serious, that even Father Vincent Bruno, who was Prefect of health, confirmed the statement that very short space of life remained for him, Aloysius took occasion from this to say to Brother Francis Belmisseri: "Do you not know the good news I have, that I am to die in a week? Pray help me to say the *Te Deum*, to thank God for this favour which he is doing me." So they devoutly recited the hymn together.

Shortly after, one of his fellow-scholastics came into his room and he said merrily to him: "Father, *letantes imus*, *letantes imus* — we are going and gladly." And these words, which he said so joyfully, made the rest sigh and weep. Saint Aloysius then wanted to bid good bye by letter to three Fathers whom he very specially loved, Father John Baptist Pescatore, his former Master of Novices, then Rector at Naples, Mutius de Angelis, Professor of Theology in the same city, and Father Bartholomew Recalcati, Rector at Milan. He had letters written to each of them to say that he was going, so he hoped, to Heaven; he sent them his respects, and recommended himself to their prayers. As he had not strength to sign them, he got Father Guelfucci to hold his hand, and instead of his name, he made a cross with the pen, as a signature.

Our Saint strove to spend this the last week of his life in special acts of devotion and of piety. First of all, when telling his intimate friend, Father Antony Francis Guelfucci, the certainty he had that he was going to die, he begged him to come on each day of the octave to his room to recite the seven penitential psalms. He did so; and S. Aloysius who was by himself, with his door closed, made the Father put the crucifix on the bed, kneel down near to it and read the seven psalms very slowly. Guelfucci would stop at some of the verses, and meantime the saintly youth kept his eyes fixed on the cross with deep attention, and his whole mind being penetrated with the thought of what was being read. He showed such devotion and feeling that it made the Father weep bitterly. And now and then a tear fell peacefully from the Saint's eyes.


At other times of the day, he asked to have read to him some chapters of the Psychagogia, the soliloquies of S. Augustine, S. Bernard on the Canticle, the song of joy — "*Ad perennis vitæ fontem* — To the fount of endless life", and some psalms, which he selected, as "*Letatus sum in his, quæ dicta sunt mihi, in domum Domini ibimus* — I rejoiced at the things that were said to me, we shall go into the house of the Lord", or "*Quem admodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus* — As the hart panteth after the fountains of water, so my soul panteth after thee, O God", and others of this kind. As the news began to spread that Saint Aloysius had foretold that he would die in that octave, every one sought for a time to find him alone, that they might more freely recommend themselves to his prayers. He accepted all the commissions they gave him for Heaven, so promptly, and promised to pray for them with such charity and conviction, that it proved he was sure he would soon depart. He talked too of his death just as we should talk of going from one room to another. Several Fathers came to see him and to wait upon him out of devotion. Among them the most assiduous were Father Mutius Fuccioli, the Procurator General, and Father Jerome Piatti, who died two months later. On leaving Saint Aloysius' room he exclaimed to his companion, Father Martin Martini: "I tell you Aloysius is a saint, most certainly a saint, and so great a saint that he might be canonized in his life time." These words were an allusion to those of Pope Nicholas V., who in the canonization of S. Bernardine of Sienna, said of S. Antoninus, the Archbishop of Florence, who was then living and actually present: "I think Antoninus could be canonized when alive, just as much as Bernardine who is dead."

Towards the close of the octave S. Aloysius was generally in a perpetual state of contemplation, and kept saying from time to time some spiritual word; frequently too he made ejaculatory prayers. During the three last days, he received from Father Guelfucci a bronze crucifix with the Philippine indulgences,²⁹ and he held it close to his breast till he died. Several times he repeated the protestation of faith, according to the form prescribed in the Ritual, and showed a great desire to be united to God, frequently saying: "*Cupio dissolvi et esse cum Christo* — I wish to be dissolved and to be with Christ", and words of that kind.

CHAPTER XXXI.

His holy death.

1591.

hen the Octave day of Corpus Christi arrived, an under-infirmarian went at an early hour to the Saint's room. He found him as usual, and so said to him: "See now, Aloysius, we are living and not dead, as you thought and as you were telling us." He insisted however that he would die that day, and the Brother left the room and said to the infirmarian: "Aloysius still holds firmly to his opinion that he is to die to-day, and yet it seems to me that he is better than he was on other days." Another Father who came also to visit him said: "Brother Aloysius, you told me that you would die in the course of this octave; but now that the last day of it has arrived, you appear to me better, and as though there might yet be hopes of life." But Aloysius answered: "Today has not yet passed."

He spoke still more clearly to another, Father Francis Belmisseri, who on entering his room found our Saint suffering great pain from a wound in his right side caused by his excessive emaciation and from his having lain so long on that side. The Father was touched with compassion and told Aloysius that though his loss would cause him great grief he desired that God would soon deliver him from his pain. The Saint replied very gravely: "I shall die to-night." Father Belmisseri again insisted that he did not seem to be near death, and the Saint twice repeated: "I shall die to-night. I shall die to-night."

Another Father came to see him who a few days previously, in the presence of the Father Rector had begged our Saint that when his hopes were fulfilled and he had reached Heaven, to recommend to God a youth of noble birth, the son of a duke, who desired to leave the world and become a religious, and feared to be prevented by his relations. S. Aloysius had promised to do so and now when he saw the Father again he added: "I remember, I will do it." When he had said this, he listened for some time to the Father as he talked to him of the life of the Blessed, of the conformity we ought to have to

God's Will, and how we should desire that all our labours be pleasing to the Divine Majesty. Aloysius also strove to say a few words on that subject.

Not long after this, when the infirmarian came near to his bedside, S. Aloysius begged that he would see that he might be buried in the same grave as Father Corbinelli. As it was not the custom for those who died immediately one after another to be buried in the same but in different graves, the first in one



Church "della Disciplina" at Castiglione,
where S. Aloysius preached.
(See P. I, note 36. P. II, ch. 21.)

place and the next in another, S. Aloysius to obtain what he desired gave as a reason for his wish that the Father had appeared to him three times, and thus gave full evidence of the vision he had seen of Father Corbinelli.

He spent the whole of the morning in prayer, making acts of faith and of adoration with great fervour. Towards midday he began to entreat for Holy Viaticum, which indeed he had asked for the first thing at dawn. But the infirmarians who did not believe him to be dying had paid no attention to

this request, and as the Saint still continued to beg for Viaticum he was told that as he had received It once in the course of his illness they did not think he could do so again. S. Aloysius answered: "Extreme Unction no, but Viaticum yes", but in spite of this, for the time the infirmarians did nothing.

When the sick man was in this state, Pope Gregory XIV., who had, it is believed, learnt from the Cardinal Gonzaga of the long illness of the Saint, asked how he was. When he heard that Aloysius was dying, he, of his own accord, sent him his special blessing and the plenary indulgence. This news was brought to S. Aloysius by Father Nicholas Fabrini, the Minister of the College. Such was his humility that, delighted as he was at receiving this blessing and indulgence, he was so confused at hearing that the Holy Father had thought of him, that he buried his face in his hands. The Father Minister, in order to comfort him, suggested that there was little cause for wonder, for the Pope perhaps had been told of his dangerous illness and so had been induced to sent him his blessing.

About six o'clock, Father Lambertini his fellow-novice came from S. Andrea⁸⁾ to visit him, and S. Aloysius begged him to entreat the Father Rector to give him the Viaticum, which he accordingly did. The Saint then wished to recite the litany of the Blessed Sacrament with him and Aloysius answered all through with a clear voice, and at the end he thanked him smilingly and with his face more than usually joyful. The Father Rector came to bring him the Viaticum and he was greatly rejoiced at this. He received It with very great love and devotion, and with the firm conviction that he was soon to enjoy God in Paradise. All who were in the room and who witnessed this act and heard the words: "*Accipe, Frater, Viaticum* — Receive, Brother, the Viaticum of the Body of Christ Our Lord", were moved to tears. After the Viaticum, the holy youth wished to embrace all who were there present, and this he did with the greatest joy and charity, which is the custom of the Society, when one arrives or is going to any place at a distance. As he gave each this last salutation none could restrain their grief, and with difficulty tore themselves away from him, and all with tenderness and with deep regret looked at him again and again, as they commended themselves to his prayers. One of these, Gaspar Alpieri, with whom S.



St. Aloysius.
 From an engraving made from a drawing by the painter Andrew Pozzi, S. J.

Aloysius had always close relations through a special affection, said to him privately that he hoped he was going to enjoy at once the Beatific Vision, and on that account he begged him to be pleased to remember him, as he knew he had done in lifetime, and he implored him to pardon him if he had now and again offended him by his failings. S. Aloysius answered him with deep feeling that he trusted in the infinite mercy of God's goodness, in the precious Blood of Jesus Christ, and in the intercession of the Blessed Virgin, that he might go quickly to Heaven. He promised that he would not forget him; of that he might be quite sure. For if he had loved him here on earth, far more would he love him in Paradise, for charity is there much more perfect.

The Saint had his faculties so intact, and spoke so easily, that it did not seem likely that he would die very soon. The same hour Father Provincial came into his room and said to him: "What is Brother Aloysius doing?" "We are going, Father," he replied. "And where?" added the Father. "To Heaven", rejoined our Saint. "How, to Heaven?" asked his superior. "If my sins do not stop me, I trust in the mercy of God to go there." The Provincial turned to some who were present, and said in a low voice: "Just hear him! He talks of going to Heaven, as we should talk of going to Frascati. What is one to do with this Brother? Ought we to put him in the common burial-place?" Someone answered that it would seem fitting to make special account of his sanctity.

About 7 o'clock I was by Aloysius assisting him in bed, with my hand under his head, to relieve his fatigue, while he was gazing at and contemplating a small Crucifix which had been placed for him upon the bed. He was praying before it to gain the plenary indulgence at the hour of death. While he was doing so, he raised his hand, and took off his linen night cap. I thought it was the action of a dying man and put it back on his head without a word. Very shortly after he removed it again, and while replacing it, I said to him: "Leave it alone, Brother Aloysius, for fear the evening air should do harm to your head." Directing me to the Crucifix with his eyes, he answered: "Christ had nothing on His head when He died." His words touched me and filled me with devotion and compunction, for I then perceived that even at that moment his whole

thought was to imitate Christ on the cross. In the evening at the *Ave Maria*, 8. 15 p. m., when we began to discuss in his presence who was to sit up at night, though he was so fixed in contemplation, he said twice to Father Guelfucci who was near to him: "Stop with me!" He had promised Father Francis Belmisseri, who was anxious to be with him at his death to warn him of its approach; and as if to keep that engagement he added: "Take care that you stay!"

About a quarter past nine the room was full, and as the Father Rector saw that S. Aloysius was speaking quite freely, he did not believe his prediction that he would die that night. He thought he was likely to last out some days, as is often the case with persons suffering from fevers of that kind. In consequence, when leaving, he ordered that all should quit the room and go to bed. Nor would he, although so earnestly entreated by several, give permission to any to stay, for as he said, Aloysius was not going to die, and had he thought that he was, he would have stayed himself. He gave orders that only the Father Minister, Nicolas Fabrini, and Father Guelfucci³¹ should stay to take care of the sick man. It is easy to imagine with what deep feeling and sorrow we all parted from a Brother so deeply loved, and whom we all believed for certain we never should see again alive. He saw our grief and consoled us all by promising that he would remember us in Heaven. He begged us to aid him in this his last stage by our prayers, and laid different obligations on different people to be performed immediately after his death. Thus with tears in our eyes one by one we all left, as we were obliged to do by obedience.³²

Besides the two Fathers, just named, there stayed with him Father Bellarmine and Father Vitelleschi. Father Robert said to S. Aloysius, that when he thought it was time, he should give him notice to say the recommendation of a departing soul, and the Saint replied that he would do so. Shortly after he said: "Now, Father, it is time", and the Father knelt down with the others and went through the prayers. When they were finished, as it seemed that the patient might live till the following day, the Father Minister begged Bellarmine to go and rest, and as the infirmarian said he might safely leave, for Aloysius would not die that night, and if he saw any immediate danger he would call him, the Father went away. Left alone with the

two Fathers, the Saint remained with his heart and mind ever lifted up to God; and now and again he kept saying a few words taken from Holy Scripture, as "Into Thy hands, Oh Lord, I commend my spirit," and others of the same kind. He preserved ever the same composure in his face, while those who were with him recited for him different prayers, and offered him holy water, or gave him the Crucifix to kiss, while they suggested holy thoughts to him. When he reached the final pangs of death, they knew from the ashy colour of his face, covered with drops of sweat, that he was suffering intensely, and they heard him in a dying voice beg to be moved a little to another position, as for three whole days he had kept always the same. They were frightened lest it should hasten his death, and as they knew the wish was rather from a natural instinct than from his free will, they would not touch him. They reminded him of the hard and narrow bed on which Christ, Our Lord, died for us, in such discomfort and pain. At the thought of this he gazed intently at the Crucifix, and as he could not by words express his idea, he signified by signs that he wished he could suffer still more for love of God, and it seemed as if he bade himself to be quiet, and he kept still. When the Fathers saw that he could neither speak nor move any more, they offered him a lighted blessed candle, after making the sign of the cross over him with it. S. Aloysius grasped it, in sign of perseverance in the holy faith, and with it in his hand, a short time afterwards he made an effort to invoke the most holy name of Jesus. He, at last, just moved his lips, and between 10 and 11, with perfect peace, he gave up his soul to His Creator. He had obtained the grace he had so much desired, to die either in the Octave of the Most Blessed Sacrament to which he had so great a devotion, or on a Friday in memory of the Passion of Our Lord. And in fact he passed from this life at the very close of the Octave of Corpus Christi, just when Friday was about to begin, the night between the 20th and the 21st of June³⁸, in the year 1591. He was twentythree years old, three months and eleven days, precisely the same age as was S. Lewis, son of Charles II, King of France, a Friar Minor of S. Francis, and Bishop of Toulouse, to whom S. Aloysius had no small resemblance in several of his virtues.

CHAPTER XXXII.

The funeral and burial of S. Aloysius. X.

1591.

It seemed to the two Fathers who assisted at the death of our Saint that they had received a great favour from God in having been chosen from so many, who had desired it, to be present at the happy death of so saintly a youth, especially as he had promised them before dying to commend them to God as long as they lived. Father Minister felt peace of mind and very great consolation, and his companion, Father Guelfucci, was filled with an unwonted devotion, sorrow for his sins, and the desire to serve God, in the way that S. Aloysius had advised him. This feeling which was accompanied with many tears lasted for several months and years, though not always with the same freshness, but more or less according to circumstances. He was anxious, on the one hand, out of devotion to the Saint, to have some relic of S. Aloysius, but, on the other, he did not dare out of reverence to him to take anything off his back. So he took, and he still keeps, at the time I am writing this, the strings of his shoes, the pens with which he wrote, and things of that kind.

The infirmarians came to wash and lay out the body and on lifting the bedclothes in presence of these two Fathers, they found on his breast the bronze Crucifix, spoken of above, which he had kept there in that way for three days. In stripping the corpse they found he had great callosities on his knees, caused by the habit he had contracted from childhood of always praying on his knees. Some out of devotion, cut them off for relics which they still preserve. One of these infirmarians, at the request of some devout persons, began to cut off a piece of flesh. But he grew frightened and took only a morsel of skin, which being applied to a sick man immediately cured him of his illness.

S. Aloysius had scarcely breathed his last before those who were the most attached to him were informed of it, one

of the Fathers hastening to them to tell them that our angel was in Heaven. All rose from bed filled with devotion, some recommended themselves to his prayers, convinced that he was already in Heaven; others, again, offering up prayers for him, according to a compact they had made with him to pray for whoever should be the first of them to die.

On the morning after, the 21st of June, the signal to rise had hardly been given when the room in which he lay was crowded. All fell on their knees, some praying for him, but many more recommending themselves to his prayers. Some took possession, by stealth, of his shoes, his shirt, his vest and other things from off his body, out of devotion, and even cut locks of his hair, his nails, and morsels of his flesh.

His body was then carried into the domestic chapel inside the College, where it remained the whole morning. Many went there to see it, and amongst them several of his acquaintances who, as a rule, would have been horrified at seeing, and still more at touching, a corpse. They knelt, out of devotion, before his bier and kissed and embraced him, calling him over and over again "Saint, Saint!" That morning, not only in the College, but in every other church served by the Society in Rome, every Mass was offered on his behalf, although many did so rather because of the rule than because they believed him in need of prayers.

None but those who were present can picture the profound impression the death of Aloysius caused throughout the College. Nothing else was spoken of but his virtue and his sanctity. Each one had something to relate which they had noticed in him, but many were more eloquent by their silent grief than by any words, as they reflected what a precious jewel they had lost, and of what holy society they had on that day been deprived.

In the evening, at a quarter past six, the time fixed for the Office of the Dead, the body of the holy youth was taken from the chapel and carried to a large hall, where all the Fathers and Brothers were assembled. It was not the custom to kiss the hand of one who had not been a priest, and had only received minor orders: but, by reason of their belief in his sanctity, this custom was not observed, and the Fathers, one by one, came forward to kiss the hand, before the body

was taken to the church. This act of devotion being ended, the corpse was carried in procession to the church of the *Annunziata*³⁴ attached to the College, where the Office of the dead was chanted. After the office, the concourse of extern students, as well as of other persons, who pressed towards the bier to venerate the remains of the Saint, became so great that the Fathers were unable to resist it. It was at last necessary to close the doors of the church and, on this occasion, there was taken from the body, his shirt, his vest, the nails of the fingers and two joints of the little finger of the right hand.

Amongst the crowd was Francis Dietrichstein, afterwards Cardinal of Holy Church, Benedict and Philip Gaetani, Julius Orsini, and others. One of these, Maximilian Pernstein, a Bohemian baron, who died *cameriero segreto* of Pope Clement VIII., I myself saw with a large portion of the habit of the Saint in his hand.

When the question of burial had to be decided, it was the opinion of the Fathers of the most authority in the College, and especially of Father Robert Bellarmine, that he ought not to be buried like the rest, but should be placed in a separate coffin, because, having lived with such singular sanctity, they believed that God would not fail to make him as illustrious after death as he had been hidden and obscure in life. But as it was not the practice in the Society to bury the dead in coffins, but simply to lay them in their burial places, the Father Rector sent the Minister of the Gesù to ask the advice of Father Laurence Maggio, who at that time was Assistant of Italy. This Father, having spoken to the Father General, replied that the body might be placed in a coffin, and that the Father General all the more willingly dispensed from the common custom, because he was so well aware of the singular sanctity of the young man. From this we may gather how great, even at that time, was his reputation for holiness, if only from this unusual mode of burial by which they marked the veneration they felt for him. The body was placed in a wooden coffin, made on purpose, and was interred in the church of the *Annunziata*, belonging to the Roman College, in the chapel of the Crucifix, which is at the left hand when entering the church by the principal door, in the vault which is on the Gospel side, towards the street.

For many days in the Roman College they spoke of nothing else in conversation but of the virtues of this holy Brother. As they no more had him amongst them alive, they began to pay him reverence in death. Some of them went everyday to his tomb to commend themselves to him and stayed there a long while in prayer. Many continued to do this for months and years, as long as they remained in Rome. Among these was Father John Antony Valtrino, who though he had not



Hospital of "Santa Maria della Consolazione" at Rome,
where S. Aloysius nursed those sick of the plague and caught his last illness.
(See P. II, ch. 26.)

known him in life, he came from Sicily shortly after his death, when he had read the first life which I wrote, conceived such a devotion to him, that not content with visiting his tomb every day, he used to gather flowers in the garden and scatter them over his grave. He said that the virtues by which he was adorned as with flowers made him truly worthy of that offering.

The body of S. Aloysius remained in his coffin for seven years, till 1598, when for fear lest in course of time it should be confused with the other remains, and because at that time

the Tiber overflowed, and the water got into that vault, his bones were taken out of that coffin, by order of Father General Claud Acquaviva, and placed in a smaller one which was deposited in the same vault, but high up in the wall, at the side of the street, on June 22nd, 1598, Father Antony Spinelli being then Rector. The Brother Sacristan relates that when the bones were being removed from one coffin to another, they were reverently kissed. On this occasion, by permission of the Provincial, Father Bernardine Rossignoli, some of the sacred relics were taken out, of which a few were distributed in several cities in Italy while others were carried to Poland, by Father Nicolas Lancisius, and even to India by Father Francis Corso. The Provincial took out some for himself, and gave some to me and to others who wished for them. I must not omit to say, that the Provincial declared that he found the bones joined together, the limbs arranged with the same modest composure, and the head bent, just as S. Aloysius used to be in life; and this struck all who saw it with a great feeling of devotion. When God had begun to make known to the world the sanctity of S. Aloysius by miracles wrought through his intercession, Father Acquaviva ordered that the sacred bones should be taken from their resting place and deposited in a more honoured position, and distinct from the other dead; and I bore this command to Father Bernardine Gonfalonieri, the Roman Provincial. In accordance with that order on June 8th, 1602, the remains were with great secrecy taken out and carried to the sacristy, and on July 1st of that same year were placed in a leaden coffin, enclosed in one of wood, and laid under the predella of the altar of S. Sebastian in the Church of the Roman College, Father Fabius de' Fabii being then Rector, who was afterwards Assistant of Italy.

And although this translation was effected with all possible secrecy and none had received intimation of it except the officials who took part in it, yet the devotion of the people knew so well how to pursue the investigation that they found out the spot where the sacred treasure had been laid.

At last, as the fame of S. Aloysius' holiness increased more and more everyday in every part of the world, and the miracles which God wrought through his intercession became more frequent, Prince Francis Gonzaga, the Saint's brother,

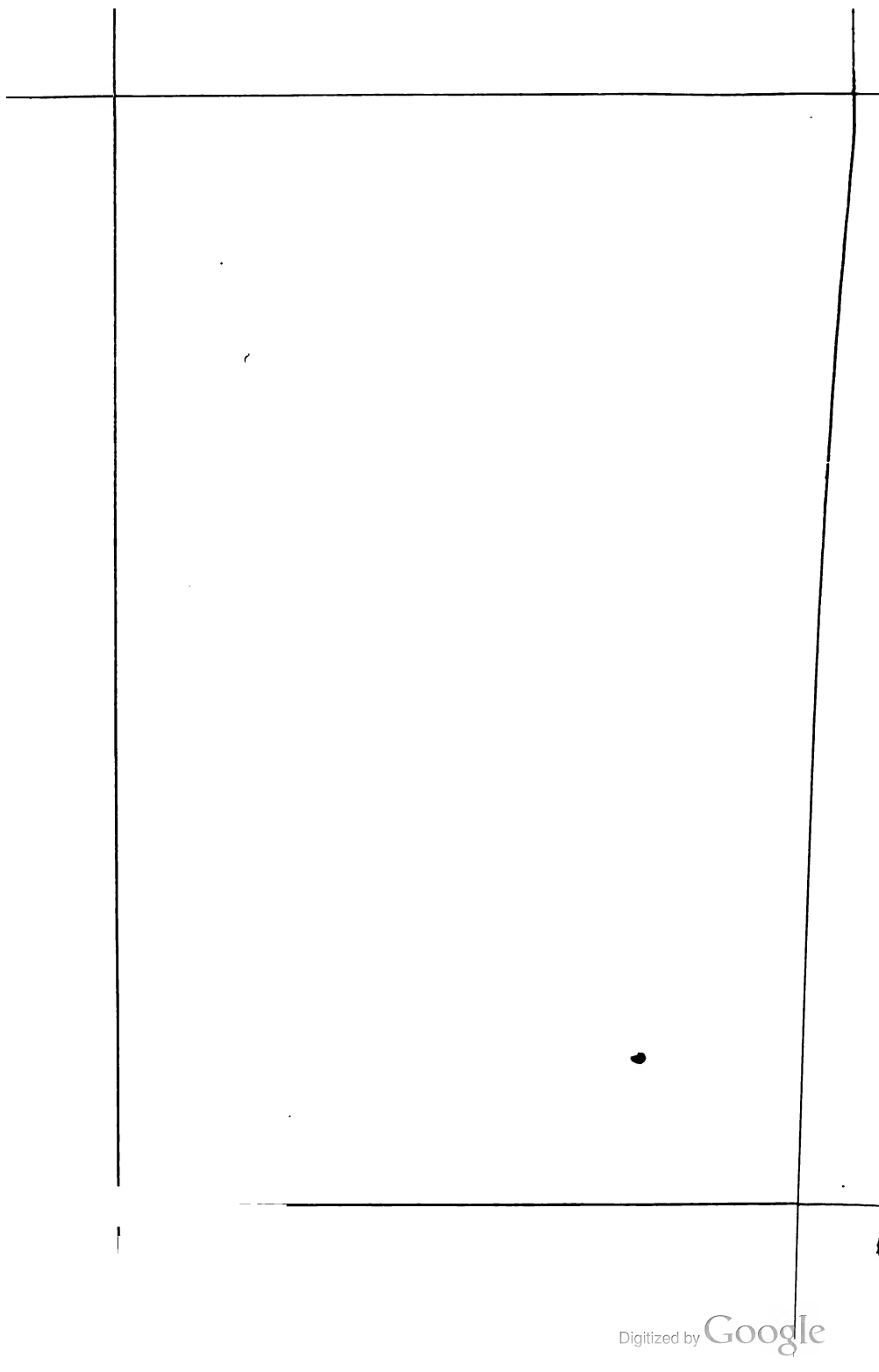
who was then Marquis of Castiglione and Ambassador of the Imperial Ambassador, deemed the place where the relics reposed to be too lowly. Accordingly, at his request, the Father General caused the coffin to be taken up, and opened. With leave of superiors, Prince Francis took from it some relics for the Duke of Mantua and for himself. The skull of the Saint was by order of Father General assigned to the Church of the Gesù in Rome. Subsequently at the request of the Marquis it was given to the Church of the College of the Society in Castiglione, where it is still preserved with very great reverence.

On the 13th of May, 1605, the sacred remains were carried by priests, accompanied with music and with torches and a multitude of lights, to the Chapel of Our Lady in the same Church of the *Annunziata* in which they had before reposed, and placed in the wall above ground on the gospel side of the altar. And though every endeavour was used to make this translation as privately as possible, and though the church doors were closed, yet, when the Imperial Ambassador, Prince Francis and his lady, the Duke of Poli and other noblemen entered the *Annunziata*, the crowd of people became so great, that they began to crush, and a number of Fathers were perforce occupied a long time in admitting the faithful to kiss and reverence the holy relics, and to touch them with their rosaries before they were laid in the place prepared for them. And there they were deposited, with a picture of the Saint above them, a number of *ex-votos* all around, and a lamp burning before them; and so they remained greatly honoured and ever the centre of a pious crowd, till at length on June 15th, 1620, they were transferred to a chapel built on purpose for them, as will be told below.

May the holy soul of our Saint pray for us in heaven, who here on earth venerate his holy relics, and obtain for us abundant graces and plentiful merits, that we may be made worthy of the promises of the Word made Flesh, to Whom with the Father and the Holy Ghost be honour and glory for ever and ever.

Amen.





PART THE THIRD.



Shrine beneath the Altar of S. Aloysius
in the Church of S. Ignatius in Rome.

CHAPTER I.

I.

Letters written after the death of S. Aloysius.

After S. Aloysius had passed to a better life, a number of letters were received by his mother, all witnessing to the great idea in which he was held for holiness at his death. And Father Claud Acquaviva, the General of the Society especially, wrote, from Rome, that her excellency would have a dear and faithful intercessor in Heaven, where there were good grounds to believe, that at that very time, his happy and blessed soul was enjoying eternal glory; and that he would ever bestow help and comfort upon her and the order to which he belonged from Heaven above.¹

The Rector of the Roman College wrote that Aloysius had died so peacefully, and with such external composure, that everyone envied, with a holy envy, such a death. And it was in perfect keeping with the holy life, which he had led on earth, filled as it had been with every virtue. Her Excellency and her whole family had reason to rejoice at having sent a saint to Paradise, rather than to grieve at the loss of her son.

The very highest personages bore like witness in their letters. Cardinal Jerome della Rovere, first of all, addressed the Marchioness as follows:

Letter of Cardinal Jerome della Rovere to Donna Martha.

"On Thursday evening passed to a better life our good Father Aloysius, leaving behind him such great regrets and so high an opinion of sanctity, that these Fathers have not less admired, than they have wept over his holy death. For they firmly hold the belief that, he has entered into Eternal Glory. You may console yourself for his loss with the thought that he will intercede with God for the peace of his brothers, and the happiness of his house. Again I pray you to take comfort at having a son in Heaven, where I hope he will pray for us all."

Of the same tenor was a letter of Cardinal Scipio Gonzaga addressed to his brother, the Bishop of Mantua, and to the Marchioness, wherein he tells them especially that Aloysius has gone to a better life, and that his end was so edifying that they ought rather to be glad than to grieve at his death. Pope Clement VIII. gave weighty evidence what a high idea this Cardinal had of the sanctity of Aloysius. For on August 5th, 1604, he began quite of his own accord to sound his praises to the Marquis of Castiglione, the Imperial Ambassador, he bore witness how Cardinal Scipio Gonzaga had several times talked about the great holiness of this youth, and how he had owned that, at the mere sight of him, he felt his soul touched, and was moved even to tears at the extraordinary sanctity he beheld in Aloysius. And the Pope in recounting this, and hearing additional details of his holy life and miracles, said with great feeling and almost crying: "Happy man! who now is enjoying eternal glory. Often have I thought how was it possible for you to escape from so many dangers. This it is for certain which has preserved you, and which has given peace to your family. You have a good guardian in heaven who will ever protect you from any harm."²

This was precisely the opinion of Donna Eleanor of Austria, the Duchess of Mantua, as may be seen by her letter written on this occasion to the Marchioness, and which occurs in her printed *Life*.³ "When I consider how bitter the grief you must suffer at the loss of your son, Don Aloysius, when still so young, and when I measure it by what I felt myself, though I was not his mother, — true I have always loved him as a mother, — I cannot but condole with you. And not merely

with you, but with all your family, for the loss is common to us all, in our human nature. To this we cannot resist of our own strength, as long as we are in the flesh. Still if we choose to consider the matter more reasonably how that blessed soul has rent in two the dark veil of the body, and flown to eternal glory; if we think that now that he has arrived at the glorious end, towards which he was ever hurrying while in this valley of



Crucifix

which S. Aloysius held constantly to his breast during the last three days before his death.

In the possession of the Aragon Province of the Society of Jesus in Spain.

(See P. II, chap. 30, 32 and note 29.)

miseries, he can more quickly and expeditiously bear our prayers to his kind Lord, we shall praise and thank God for having taken him away in the flower of his age from this earthy slough, and made him citizen of the heavenly Jerusalem. For our own sakes we shall be consoled, when we see that from being a mortal man he has become a heavenly Angel."

The author of the *Life* adds: "Signor Aloysius Gonzaga was the eldest son of Ferrante, the Marquis of Castiglione, who from his cradle led an Angel's life on earth. He renounced his Marquisate in favour of his younger brother, entered the Society of Jesus and died about the age of twenty four. Of him is verified what the Wise Man says: "*Being made perfect in a short space, he fulfilled a long time. For his soul pleased God; therefore He hastened to bring him out of the midst of iniquities.*"

When Eleanor heard of the death of this youth, she said a great deal in his praise, and repeated a number of times: "He was a saintly young man, and he died a saint." Some people recount that she declared in addition that he would be the first saint of the family of Gonzaga.

I will conclude this chapter by a letter from Thomas Mancini⁴ to Donna Martha. He was present at the burial of S. Aloysius, and brings forward some details which then happened: "Most illustrious and excellent Lady.

I am still in doubt as to whether I should condole with or congratulate your Excellency on the holy death of the Blessed Father Aloysius. I cannot be sure whether your maternal affection will take most into account your own loss or the inestimable gain of your son. I grieve for myself in that we are deprived of the presence of so great a personage. Your Excellency too will feel your grief all the more because you were unable to see him once at least in the course of his last illness. But I rejoice much on his behalf; by his holy life he has well deserved Heaven, and it is the general belief that he went thither without delay, leaving behind him a high reputation for sanctity in Rome and throughout the whole world. He could not have hoped to acquire a greater, had he lived to the age of Noe, instead of being, as he was, a youth of but twenty three years of age. On Thursday evening at a quarter past ten o'clock, he gave up his soul to God, and yesterday evening, the twenty-first of June, he was buried in the church of the College of the Gesù, known as the *Annunziata*. I was present at the time. I must not omit to tell you that not only did the Fathers treasure as relics all that he left behind him on earth, but the people who were in the church took possession of his habit as of something holy and if I said much more than this I should be saying nothing but the truth; but I hope you will hear of



. Portrait of St. Aloysius: the first one publicly venerated in Rome.
 From an oil painting in the Gregorian University, Rome.
 (See Appendix c. 5 and Note 4.)

this from others, and especially from the Fathers themselves, who, better than me, will know how to relate to you what occurred.

No miracle is known to have been wrought by his intercession; perhaps because there has not been any, or perhaps they keep it concealed. But as much devotion is shown to him publicly as would be shown to a Saint who had wrought miracles.

To-day Saturday the 22nd, I have just been told that many gentlemen have earnestly begged to be given something that has belonged to him, which are some of the reasons which make me hesitate to grieve on this occasion. Someone has already begun to write his life and a copy is promised to my lord Cardinal as soon as it is finished. As the Cardinal was like one transfixed with grief at the news I gave him of the death, he is much consoled at hearing so much of him, and he also begs with much earnestness, but with greater reason, for something that has belonged to this blessed Father. I must not forget to tell you that last week when I went to visit the Father, he foretold his own death with great joy, and gave me his letters, which I sent a week ago to-day addressed with his own hand, and he begged me to take care that they should reach their destination, telling me they were the last he would write to your Excellency and to the Marquis his brother.

I have written this little for the consolation of your Excellency who ought to be certainly consoled by it. I must now allow others to write who can do so with greater fullness than was possible to me.

I pray you to take comfort, and to offer up prayers to him for the peace and prosperity of your noble house, for the intercession of the said Father will be always granted.

Rome the 22nd, of June 1651."


These letters show how great was the idea of the holiness of S. Aloysius at the time of his death.



CHAPTER II.

**Cardinal Bellarmine's remarkable testimony to
S. Aloysius.**

1601.

he letters already given and which were written immediately after the death of S. Aloysius are undoubted evidence of the widespread report of his sanctity. I now add a witness, already frequently cited, as to the interior virtues of the Saint. Cardinal Bellarmine was asked by me to put down in writing anything he remembered of that holy Youth, as he had been his director for a long time in the Roman College, and as he knew with what favours God had enriched that soul. He wrote the following statement with his own hand, and sent it to me at the Gesù in Rome, from the Vatican, where he was residing.

Though the mere statement of a Cardinal, yet owing to the dignity of a Cardinal, it is accepted as full proof and authority in the Roman Court, according to the teaching of the Palermitan⁶ and other Doctors-at-law; and this his handwriting was quite enough guarantee for me because it was that of one so well known for his extraordinary learning and holiness; yet as a better attestation of the truth, and so as to satisfy everyone, I arranged that his Eminence should attest to it on oath before a Notary of the *Camera Apostolica*. I give it without the slightest alteration.

“My very Reverend Father,

It is with great pleasure, that I reply to what your Reverence asks of me, as it appears to me that it conduces to the glory of our Lord God to make known the gifts of His Divine Majesty towards His servants. I was for a long time the confessor of our gentle and holy Aloysius Gonzaga, and I once heard the general confession of all his life. He served my Mass and conversed freely with me, speaking often with me of

the things of God. From these confessions and conversations, it seems to me that I can with all truth affirm the following things.

Firstly, that he never committed a mortal sin; and this I know for certain as regards the period between his seventh



S. Aloysius.

From an oil painting in S. Aloysius' room in the Roman College, now changed into a chapel.

year and the time of his death. As to the first seven years of his life, during which he did not live with the same knowledge of God, as he did later on, I hold it as a conjecture, for it is not likely that one, whom God destined to such purity, should in his infancy have committed a mortal sin.

•

Secondly, that from his seventh year, at which date he was converted to God as he himself told me, he lived a life of perfection.

Thirdly, that he never experienced any sting of the flesh.

Fourthly, that in his prayers and contemplations, during which he remained kneeling on the ground without support, as a rule he was never troubled with distractions.

Fifthly, that he was a mirror of obedience, humility, mortification, abstinence, prudence, devotion and purity.

During the last days of his life, he had one night such excessive consolation in representing to himself the glory of the Blessed, that though he thought it had lasted less than a quarter of an hour, it had really lasted nearly the whole night.

About this same time Father Lewis Corbinelli died; and I asked Aloysius what he believed to have been the fate of his soul. He confidently answered me in these words: "He has merely passed through Purgatory." And knowing as I did his disposition, how he was most careful in what he said, and reserved in stating positively what was doubtful, I hold it for certain that he must have known this by divine revelation: but I did not venture to ask further, lest I should give occasion to vanity. Many more things I could relate, but which I pass over for fear of not remembering exactly.

Finally, I believe that he went straight to Heaven, and I have always scrupled to pray to God for the repose of his souls for it seemed to me that this would be to underrate the graces of God which I had seen in him. On the contrary I have never scrupled to recommend myself to his prayers, and I have great confidence in them.

May your Reverence pray for me.

From my apartment in the palace, Oct. the 17. 1601.

Your Reverence's most affectionate brother
in Christ

Roberto Card. Bellarmine.

CHAPTER III.^{a)}**Miracles and Favours wrought by the intercession of
S. Aloysius.**

Father Contini⁶, known as a learned theologian, after a careful study of the processes and documents bearing on the holiness of S. Aloysius, pronounced the following opinion on the subject of his canonization; "I consider this our Brother to be most holy, and worthy to be placed on the list of the Saints, because the gifts conferred upon him by God were greater than if he had even raised the dead to life."

And this was endorsed by the Rota, the tribunal before which the causes of Beatification and Canonization were then brought. This court, the highest in the Christian world, did not hesitate to declare that "the holiness of this earthly angel had made itself known throughout the whole world, by glorious miracles."

The immense array of attested miracles, deposed to on oath before the various tribunals, and which fill over eighty of the folio pages of the Bollandist, not to speak of more recent prodigies narrated by Boero, creates a difficulty as to selection. Without pretending to choose cut of the number those which are the best authenticated, or which are the most striking in their character, those have been here recorded which appear to be of special interest to our readers. On April 8th, 1599, but four days after the vision of S. Mary Magdalen, God glorified S. Aloysius by a miracle which stands first among the fifteen approved by the Holy See for his canonization. Angelo Carlini, a young nun of the convent of Santa Maria degli Angeli, Florence, had during four months been suffering secretly from a terrible cancer in the breast. While making her annual retreat, the Sister felt she was bound to reveal her illness. The

a) As F. Cepari's life was published at so early a date after the death of the Saint, the example of FF. Boero and Clair has been followed and this chapter has been entirely re-written.

prioress and S. Mary Magdalen, of Pazzi, who examined her, found that the cancer was of the same kind as that which had proved fatal to another nun but a short time before. The relic of S. Aloysius was applied, and the pain instantly ceased, which till then had been most acute. But the root of the evil was untouched. The next day the surgeons were to be called in. The poor sufferer prayed vehemently to S. Aloysius to be spared this trial, and earnestly wished at the same time that God might be glorified in his angelic servant. That very evening as she was alone in her cell, she seemed to hear within her soul these words of S. Aloysius: "You have such faith in me and my intercession, so great a desire and thirst that God should manifest the glory He has bestowed on me, that His Divine Majesty deigns to grant you the favour you ask."

Instantly she felt a most intense agony, as if the cancer had been plucked out by the roots, and she fell in a swoon to the floor; and in fact that very moment it entirely disappeared. The sisters found her lying as if dead. They gently raised her up and placed her on her couch. When she came round a little, she whispered to her superioress: "Mother, I am cured." Very soon, she was quite herself again, and could tell, to the joy of all, the grace she had received. The nuns would that very evening have erected an altar to S. Aloysius, and it took all the authority of F. Cepari to prevent this premature act of religious veneration.

The news of the vision and of the miracle reached Mantua and Castiglione, and the Duke and Duchess and Prince Francis were moved by these marvels to push forward the first official process of their Saintly relative.

The first to suspend a votive picture at the tomb of the Saint, was Serafina Mancini,⁷ the servant of a lady named Victoria Alpieri. The girl had a great devotion to S. Aloysius, and never let a morning go by without paying a visit to his tomb. Her mistress was at death's door by a miscarriage, and the doctors gave her no hope of life. Serafina turned to her patron, and promised to give an ex-voto in his honour, if the lady were saved. That very moment the sufferer was rescued from all danger. Serafina herself in after years was herself cured instantaneously by the intercession of the Saint, after a long illness; and in

the process at Castiglione she gave evidence of a miracle similar in almost all respects to that wrought on the nun at Florence. In fact it was her narrating that wonder to Frances Matthioli, a girl at Tivoli, which induced the poor sufferer, to invoke with such success the aid of the angelic Saint.

A gentleman of Rome, Gaspar Palloni, a man advanced in years, suffered constantly from an intense pain in the back, especially when kneeling. Once while praying at "the Forty Hours", in the Oratory of San Marcello, which is not far from



Reliquary with a picture of S. Aloysius painted on ivory,
which was one of the first to be honoured.
Now in the chapel of the college of the "Virgins of Jesus."

the Church of the Roman College, he was attacked by tortures so vehement that he vowed an ex-voto to S. Aloysius, if he could find relief. The pain went at once, and with it too the memory of his promise. Some months later the suffering returned. There was a great festival going on at the *Annunziata*, in honour of the new Beato, and this reminded Gaspar that possibly his broken pledge had to do with the fresh attack. He fulfilled his promise and never again suffered from the same malady. Don Gaspar became an apostle of S. Aloysius' power with God. He persuaded another gentleman, Horace Petronio⁸, who was a victim to his old malady, to seek the same remedy,

and with like success. They both made formal depositions respecting their cure, which are backed by the evidence of several eminent medical men of the time.

Alphonsus, the brother of Don Ferrante, a gay and brilliant soldier, held the fief of Castel Goffredo. He had but an only child left to him, and, as has been seen, he hoped to marry her to Rodolph, on whom his Castle and estates would necessarily devolve. Rodolph's marriage with the beautiful Helen Aliprandi disappointed all his hopes, and Alphonsus exerted his influence with the Emperor to alienate the fief in favour of his daughter. A fierce family quarrel ensued, and one day Alphonsus was brutally murdered by a band of assassins. Their chief brought the tidings of his death to Rodolph, who instantly marched on Castel Goffredo and forced the citizens to admit him. Naturally enough suspicion fell upon him. The case was tried, and he was acquitted. But his harshness to the widow and daughter of Alphonsus excited the anger of his new vassals. An accusation was made against him, apparently unjustly, that he had been coining papal money at his mint of Castiglione. Summoned to Rome to answer the charge, he declined to go, as he thought it was but a feint of his enemies. He fell in consequence under an excommunication, and on January 31st, 1593, while entering the Church of Castel Goffredo for Mass he was shot on the very threshold. This was the signal for a revolt, and the peasants from the country-side and the towns-folk together pillaged the Castle armoury, and with the weapons so obtained attacked the soldiers of the garrison. Don Francis in turn treated harshly the poor widow of his brother Rodolph. All this was a terrible sorrow to the Dowager Marchioness who was just then rejoicing at the wonderful miracles wrought by her son.

But four years later while staying at Solferino with her youngest child, Diego, a boy of 14, the Castle was scaled by a band of brigands who carried her and her son off to Castiglione, in the hope that by her means they could yet an entrance into the Castle there, and put to death the whole reigning family. Donna Martha refused to ask for the gates to be opened, even though her life was threatened. The leader of the band bade her get down from the horse on which she had been placed with her son, and ordered one of his men to shoot

Diego. The poor boy ran to his mother's arms and there received his deathwound. The ruffians then fell upon the mother, stabbed her again and again, and left her for dead on the ground. A citizen of Castiglione happened to pass by, and took the poor lady into his house. Her sorrow alone was enough to cause her death. She received all the last Sacraments, and those around her bed were expecting every moment to be her last. Her mind remained however perfectly clear.



Cardinal Scipio Gonzaga.

From an engraving in the work: "*Scipionis Gonzaga Cardinalis Commentariorum Rerum Suarum. Libri Tres.*" (Romæ, 1791.)

(See P. I, ch. 11, 17 and note 37. P. II, ch. 28. P. III, ch. 1.)

Suddenly, as she told Father Cepari, she beheld her Aloysius, surrounded by a globe of most vivid light. He did not say a word, but he gazed upon her for a time with his sweet smile, and then left her full of confidence and consolation. Till then her grief had been too great for tears; but now her heart was relieved by a tranquil flow of tears. She was cured, and, to the amazement of all, she got up, a few days afterwards, perfectly well. Her confidence was not belied, for she

lived to a hale old age and saw her son Francis honoured by his Sovereign, the Emperor, established in peace in his ancestral States, and beloved by his once turbulent vassals.

It was to the intercession of S. Aloysius that Pope Clement VIII. ascribed the safety of Prince Francis, whose life had been sought at the terrible attack upon the Castle which followed the death of his brother, Don Diego. He asked him, when in 1603 he came as Imperial Ambassador Extraordinary to Rome if he were any relative to the holy young religious of his name who had died some years before at the Roman College. When the Prince said he was his brother, his Holiness said: "Many a time I have thought how was it possible for your Lordship to have passed unscathed through so many perils. Now I am sure that you owe it all to the prayers of your blessed brother."

The ill-starred widow of Rodolph was consoled at her death by him who had been so true a brother and friend to her in life; while one of her holy daughters, Cynthia, solemnly attested in a juridical process that, in a moment of extreme pain, the portrait of her saintly uncle had freed her instantly, and restored her at once to health. So too in 1605, Vincent, Duke of Mantua, was delivered from an attack of gout, by a relic of his kinsman.

That same year a silver lamp was sent as an ex-voto to the tomb of S. Aloysius from far-off Poland. The Marshal of Poland, Sigismund Myszkowski, Marquis of Myrov chanced to meet, at Prague, William Sanclemente, the Spanish Ambassador to the Imperial Court. Sigismund had, by favour of the Duke of Mantua, been allowed to adopt the name of Gonzaga. Sanclemente gave him a MS. life of S. Aloysius, in which Sigismund naturally took great interest, and with it an engraving of the Saint. The Polish Marquis was sent from Prague by his Sovereign to Carinthia to claim for him the hand of his chosen bride.⁹ At Budweis in Bohemia, he was seized by a violent illness which completely baffled the skill of the doctors. In the night, sleepless with pain, the memory of the Saint came back to the Marquis and holding his picture in his hands he earnestly implored the aid of S. Aloysius. At once he fell into a soft slumber which lasted far on into the daylight, and he awoke perfectly cured. This happened on the 11th of October 1605, and on the return of the Ambassador

to Cracow, in the following February, at the request of Father Striverio, the Provincial of the society in Poland, he made a solemn attestation to these facts in presence of the Suffragan Bishop of Cracow.

Nor did S. Aloysius forget his faithful attendants. Camilla Ferrari his nurse, in the same year as that of the previous



CATHARINA DE PAZZI Ferrariae Monialis Ord. B. M. V. de Monte Carmelo facta An. 1583
 Atque de S. MARIA MAGDALENA ad Caricem peracta ex. May 1607 Et ad omnes Virginitatem
 Catalogo adscripta Anno 1639. *—*
 Ex prototypo apud Clavos Lemnicensis altitudinis de Pazzi Ferrariae sancti Titi pinxit
 Gualtero De. del. incisa 1612. *—* A. Commensal. Roma. 1724.

S. Mary Magdalen de' Pazzi,

in her 17th year, before her entry into the Carmelites.

After the original picture which Sanctes Titi painted from life in 1583.

(See Appendix, ch. 1.)

miracle, after having been ill for eight years, was at her last extremity. She invoked the Saint, and as the Rota declares in its authentication of the miracle, at that instant every vestige of her fever and sickness disappeared, and she was completely restored to health. Nor was this the only time she experienced

the Saint's protection. Her son, then a boy, and her daughter, who was at school at the College of the Virgins of Jesus, were both, at separate times, given up by the doctors, and by her prayers to S. Aloysius both recovered.

Clement Ghisoni, who has been mentioned more than once as the valet of our Saint, had been chosen Majordomo of Prince Francis di Gonzaga, and was with him in that capacity at Rome in 1606. He was making up his accounts, when to his horror, he found himself short by the sum of 500 scudi. Three whole weeks he sought for them in vain. Disgrace and worse was staring him in the face; he thought of his old master and kneeling down begged him not to refuse to do him a service for the many which his faithful servant had done him in life. He felt his prayer was heard, and went to bed with his mind at rest. At daybreak he heard the well-known voice of S. Aloysius bidding him to go and look at his account book, and he would find therein what was missing. Clement went at once, and at the first page at which he opened the ledger, he read,

"October 3rd. 500 scudi for expenses at court."

Clement showed his gratitude by deposing to the fact on oath, and hanging up an ex-voto at the tomb of the Saint.

Naturally enough S. Aloysius did not forget those who were bound to him by the triple cord of religious brotherhood; and as naturally the members of the Society of Jesus turned confidently to him for help in their needs. A scholastic of the noble Genoese family of Giustiniani had been attacked on the 3rd of June, 1605, by a most painful and dangerous disease. Cardinal Giustiniani, his relative, hearing of his desperate condition sent his medical man, Dr. John Baptist Ori to see the patient. The physician gave him up for lost. This was on June the 13th. Brother John Giustiniani, the sufferer, begged that he might be carried to the tomb of the Saint. There in spite of his condition, he stayed a long time, in earnest prayer. Again and again with southern ardour, he kissed the ground, and he promised Aloysius if he would but obtain his cure, never to let a day pass during the coming year, provided he stayed in Rome, without visiting the tomb, and every day of his life to say in his honour five Our Fathers and five Hail Marys.

Wearied with his long prayer, and with his exertions, he was brought back in a lamentable condition to his bed. That

evening a Father Basil Romano, who had never been to see John before during his illness, came to tell him that while in prayer, he had felt a constraining power which forced him to bring to the sick man a promise on S. Aloysius' part that he would be well on the morrow.



S. Aloysius, drawn by S. Mary Magdalen de' Pazzi, after her vision. The original picture is in the possession of the Carmelites of S. Mary Magdalen of Pazzi, called Barberine, at Santa Pudenziana in Rome.
(See Appendix, ch. i.)

The morrow came, and so much worse had the Brother become, that the medical man ordered that all the last rites should be administered at once. The infirmarian brought the news. John sent immediately for his Confessor, while the

preparation for Viaticum and Extreme Unction were being made. His confession over, the sufferer signed himself with a relic of the Saint. The promise was instantly fulfilled. Far from receiving the last Sacraments, John arose perfectly free from all suffering or disease. He hastened to the tomb of his deliverer to make his thanksgiving. On the 21st with his own hands, he hung up an *ex-voto* at the Saint's shrine. And this marvellous cure was but the first of a long list of favours wrought by S. Aloysius in behalf of inmates of the Roman College.

At the Gesù, which had been for some time the home of our Saint, like wonders were performed.

These are but a few of the miracles attested to which S. Aloysius wrought in numerous houses of the Society. Two only of these can find place in these pages.

One of the fellow-novices of S. Aloysius was a Cambridge man, William Flack, a native of Norwich, who after studying at the College of Rheims for two years, left France for the Venerable English College at Rome in 1584. The following year he was received by Father General Acquaviva into the society of Jesus, and passed the second year of his noviciate with our Saint in the house of the Gesù. Being a man of good business habits, the establishment of the English College at S. Omers had been intrusted to him. He was also for a short time Rector of the House of the third Probation founded by the widowed Countess of Arundel at Ghent. While there in his old age, when past 70, he was afflicted by a most painful and dangerous malady, which all the skill of the medical men and the waters of Spa, could neither alleviate or remedy. On the eve of S. Aloysius' feast, in 1632, he had spent the night in such torture that as soon as the day dawned he summoned Father Edward Silisdon (*vere* Bedingfield) to hear his general confession, as he felt death was near. His confession was interrupted by cries of help to B. Aloysius wrung from him by the agony of his sufferings. He vowed at the suggestion of Father Silisdon to offer as an *ex-voto* at the picture of S. Aloysius, in the chapel of the house, the only thing of any value he possessed and which he very greatly prized, a reliquary he had carried about him for many years. He had only asked for relief, but he instantly obtained complete cure. Within an hour he was up and dressed, and, to the amazement of all the community, appeared

in the chapel and fulfilled his vow. The case was juridically examined and the evidence of Father James Battain, a tertian who was nursing the sick Father, and of Father Flack himself is given in full in the Bollandists. The good old man died some five years later at S. Omers, of no other illness, save old age.

Old Father David Papebrock, one of the most famous of the Bollandists, worn out with a life of labour, of penance, and of prayer, had lost his sight. It was of all trials the most severe to so indefatigable a student. For four years cataract



Reliquary

in which is kept the picture of S. Aloysius by S. Mary Magdalen de' Pazzi.
(See Appendix, ch. I.)

in both eyes made him stone-blind. He had laboured at the life of S. Aloysius, and cheered by the story of the miraculous cure of Wolfgang, he determined, trusting in S. Aloysius' intercession, to place himself in medical hands. In spite of his age, the operation proved perfectly successful. One day when his fellow Bollandist, Father Janning, entered his room, Father Daniel exclaimed with joy: "I see quite plainly your Reverence and everything in the room!" Full of gratitude he used afterwards often to say that S. Aloysius had given him back his sight that he might employ it for the benefit of the Saints' fellow-citizens in heaven.

Very naturally the solemn declaration of the Church that S. Aloysius was patron of young students showed her desire that the angelic youth should be to them, as is said in the Office of his feast, "a pattern of innocence and of chastity". Numerous are the examples recorded of the protection which he has extended to both young and old against dangers far more to be dreaded than any ills of the body. And many are the instances, carefully verified and stated in detail, where he has enabled souls to pass unscathed through the fire of temptations from within and from without.

In him were joined in a singular degree innocence and penance; and again his power is manifested in bringing back to God souls who had deliberately given themselves up to the indulgence of their passions, and on whom no wholesome influence seemed any longer to have power.

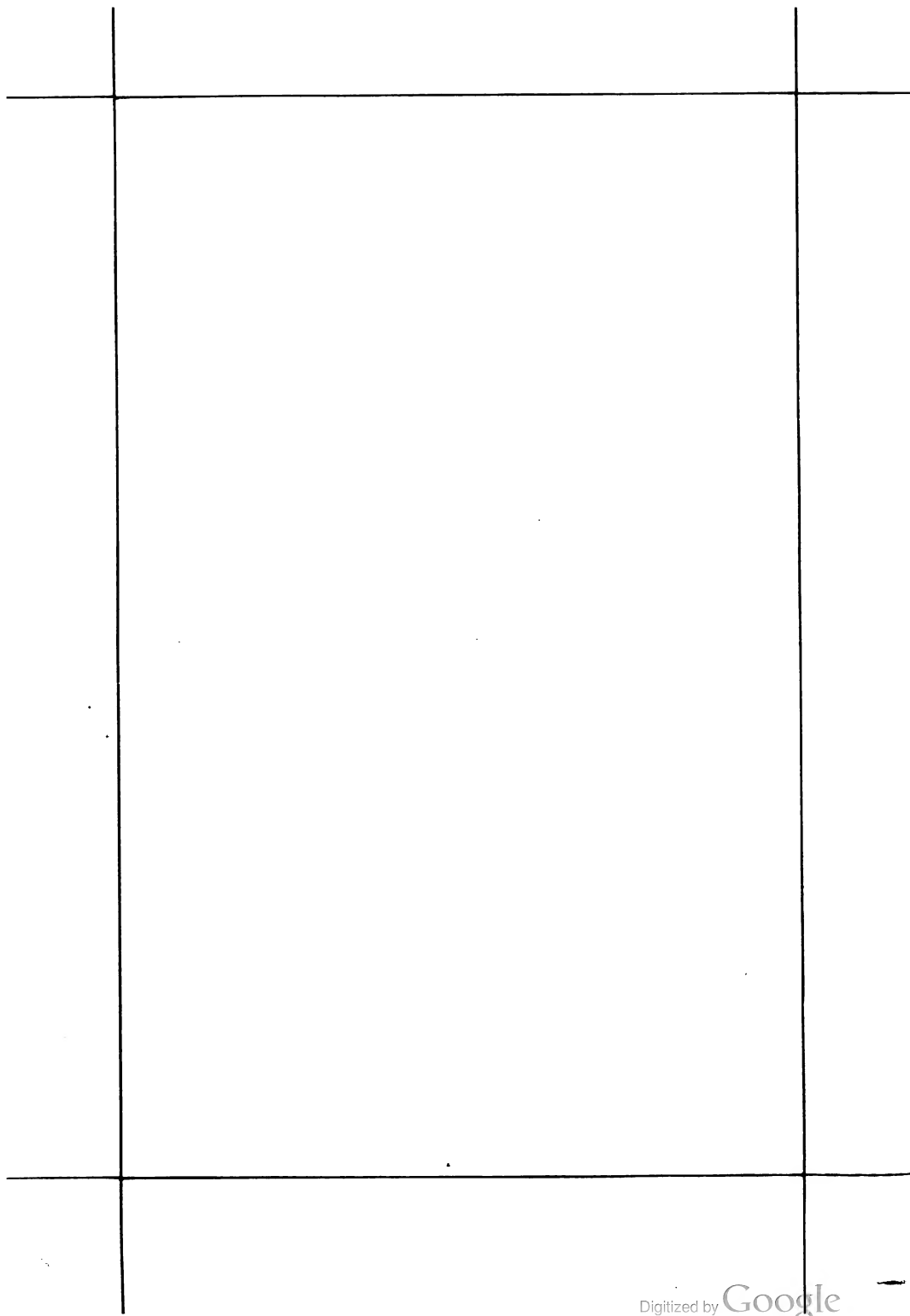
Many too has he encouraged to follow him along the narrow way up which he so boldly climbed, to trample underfoot the charms and seductions of the world, and give themselves up entirely to God in religious life.

Father Cepari gives a list of forty four cures authentically attested¹⁰ as having happened at Castiglione which showed at once the devotion of the people to their old master, and his special affection to his former vassals.

To bring the chapter to a conclusion, we will give two examples in which S. Aloysius delivered his clients from pain much keener to holy souls than any physical suffering. John Janthynsky, a very pious Jesuit Novice at Cracow, had led a life of great innocence and penance from childhood. Suddenly in the quiet and amid the graces of his noviciate, he was attacked at the time of prayer with all sorts of ideas against God, Our Lady and the Saints. So constant, so terrible were they that his devotions became a burden and a torture to him. He prayed and prayed hard to be freed; but all in vain. Once he recalled that he had read in a life of our Saint, that he had delivered persons who had been afflicted like himself. Immediately he turned in great confidence to S. Aloysius, and pleaded hard for relief from his woes. He felt at once a lightness of heart, the first sundering of the cloud, and before long all was bright and calm as before.¹¹

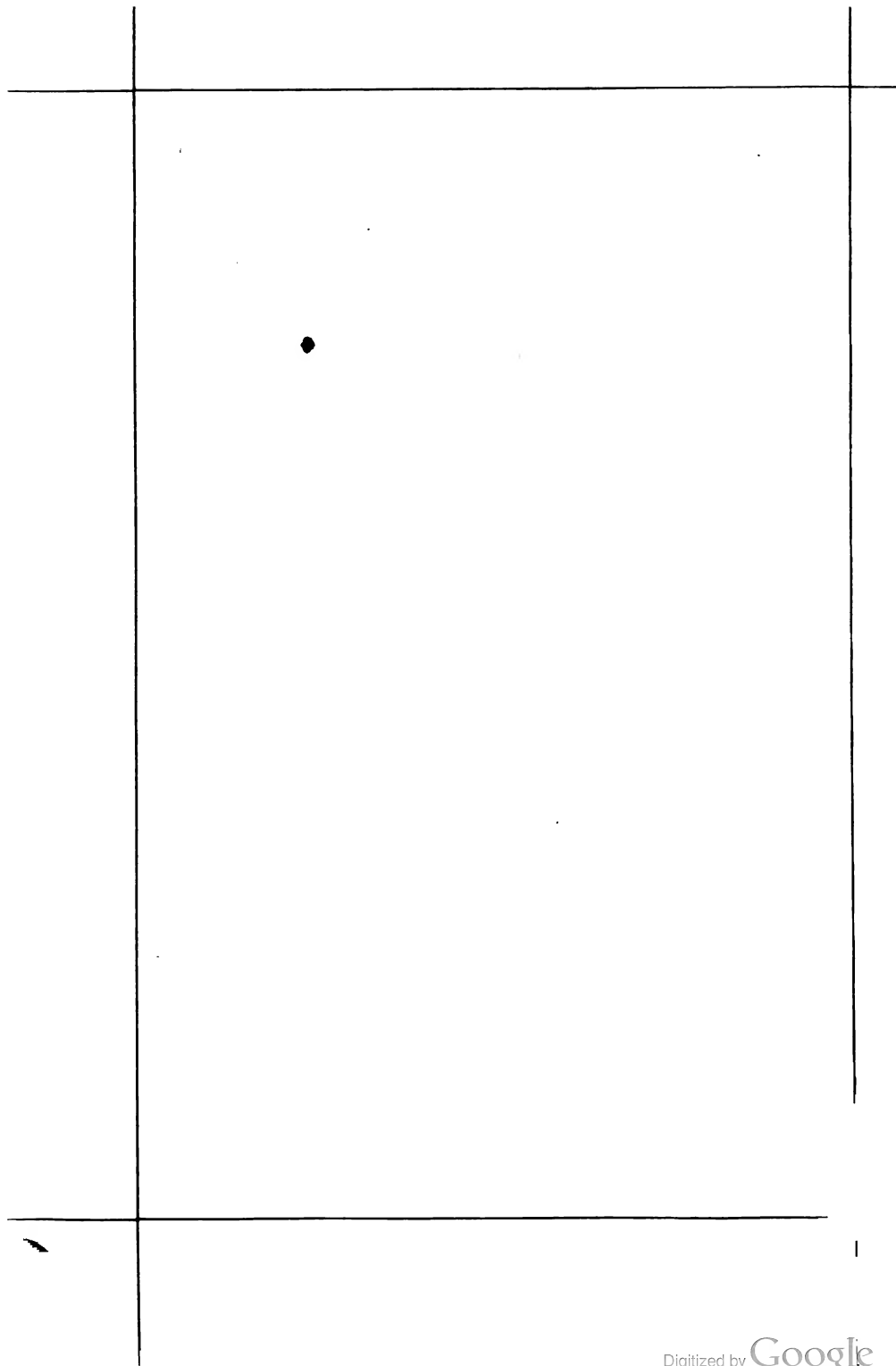
Another religious who had lived a long time, without a symptom of temptations of the flesh, began to be worried almost to desperation with constant and most terrible assaults in body and mind. Fasts, disciplines, hairshirts gave him no help. He would sometimes get up from table, or break off a conversation, to cry his heart out for trouble, and would throw himself down prostrate on the ground, and conjure God to have pity on him and deliver him. For a long year this trial lasted. One day he read of the marvellous gift of chastity of S. Aloysius, and full of confidence that he would obtain for him some share in his privilege, he hung a relic of the Saint around his neck and straightway the temptations vanished. After two years had passed without any recurrence of his troubles, he made a deposition as to the grace received and sent off an ex-voto to the Saint's tomb.





APPENDIX.

The Cultus of S. Aloysius after his death.





Interior of the Church of S. Ignatius at Rome,
in which is the Shrine of S. Aloysius. (See P. II, note 34.)

CHAPTER I.

Aloysius venerated by a Saint after his death.

1599.

The Son of God once said: "He that shall humble himself shall be exalted" (S. Math. xxiii, 12). This saying was verified in the young Prince Aloysius Gonzaga, when he humbled himself in the eyes of men by embracing a life of evangelical poverty, mortification, and contempt of the world. It had seemed to Don Ferrante that the glory of his house would be eclipsed. But, on the contrary, this was precisely the moment when the star of the Gonzagas of Castiglione began to shine with a brilliancy, which will go on increasing to the end of time. The object of this appendix is to demonstrate this.

Immediately after the death of S. Aloysius, as was seen in Part III, those with whom he had lived were convinced that

his soul had entered at once into its reward in Heaven. But this was merely a human opinion, and confined within the limits of his former home. God had reserved to Himself the glorification of His servant, and as is His way, He chose for His instrument that which was feeble, humble and of no account on earth.

Father Cepari was, in 1599, Rector of the Jesuit College in Florence, and held the important office of extraordinary confessor to the Convent of Santa Maria degli Angeli, important because one of its inmates was the seraphic S. Mary Magdalen de' Pazzi. He had lent the community his MS. life of S. Aloysius, which he had written before the death of the Saint, as he states in the introduction. The book had filled the nuns with devotion to the angelic youth. The Father had also given a relic, a bone of one of the fingers of the young Saint to S. Mary Magdalen. On the 4th of April of the same year she was in the act of dividing it among the eager sisters, when suddenly she was rapt into an ecstasy and God opened to her eyes the glory of S. Aloysius. Owing to the great frequency of these marvellous occurrences the sisters had for some time ceased to note down the words which fell from the lips of S. Mary Magdalen in her raptures. But the Mother Prioress Sister Evangelista del Giocondo, bade a Sister Mary Pacifica to take down what the Saint was then saying, as she felt that these words might prove important evidence of his sanctity. "O! how great is the glory of Aloysius, the son of S. Ignatius! Never would I have believed it, if Thou hadst not shown it to me, O Jesus! — It seems to me that I might say that there cannot be such great glory in Heaven, as I see Aloysius possesses. I assert that little Aloysius is a great Saint. — We have Saints in the Church, who I believe do not possess such glory. I should like to go over the whole world and proclaim that Aloysius, the son of Ignatius, is a great Saint, and I should wish to show his glory to everyone, that God might be glorified. — He has such glory because his life was hidden. — Who ever could tell the worth and power of internal actions? There is no comparison between those which are external and those which are internal. — Aloysius, while on earth had his heart" (literally *bocca*, his mouth) "open to the Word, and that is why he has such glory. —

Aloysius, was an unknown martyr. For whoever loves Thee, my God, knows Thee to be so great and infinitely worthy of love, that it is a great martyrdom to see that Thou art not loved, as he would wish and desire to love Thee, and that Thou art not known by Thy creatures, not known, nay offended. — He martyred himself too. — O, how he loved when on earth! But now he possesses God in heaven in the fulness of perfect love. During his mortal life his acts of love and of union were like a shower of arrows with which he pierced the heart of the Divine Word. Now these arrows are returning again into his own heart by those communications of love, which they have merited and which he is tasting and understanding in heaven."

She saw the Saint praying in heaven for all those who had been spiritually helpful to him. Hence she said "I too will do my utmost to help souls, so that when they get to Paradise they may pray for me, as Aloysius does for those who had been useful to him on earth. Amen."^{a)} These passages are taken from the account mentioned above. This was not however by any means the only vision of the kind, for one of S. Mary Magdalene's companions told Father Cepari that the Saint had often seen the soul of S. Aloysius in great glory, and that it was very dear to God.^{b)} — But during this ecstasy the spiritual joy and consolation that she experienced was so great that when she came to herself she was heard to exclaim. — "Alas! my God why hast Thou broken the compact Thou madest with me, who for the love of Thee have renounced all satisfactions?" And in order that a thing so honourable to S. Aloysius might not be without a witness from the hand of the Saint herself, God inspired her when the rapture was passed, and while the form in which she had seen him was still fresh in her memory, to make a sketch of it on paper. In this sketch, although he had not yet been beatified, she represented him, as he had appeared to her, with a circle of rays round his head. This portrait is still preserved in the Carmelite Convent called the *Barberine* in Rome, which was an offshoot of that of Santa Maria degli Angeli in Florence. These nuns, by their traditions, so devoted to S. Aloysius, willingly lent me

a) Cod. Coccini Process. Florent., p. 110 (reverse), 111, 112, 113. — b) Summar. Tit. VII, § 5, p. 251—263.

their treasure to enable me to present the copy of it at p. 265. May the Saint who three hundred years ago bestowed such a favour upon them, now deliver them from those who so cruelly oppress them!

CHAPTER II.

S. Aloysius venerated by ecclesiastical bodies.



We have already seen how S. Aloysius appeared first to his mother in his glorified state,^{a)} and with such great consolation restored her to health. But in her humility the noble lady seems to have kept this secret, leaving it to God to manifest the praise of his servant in His own time. This time had at length arrived. Now that S. Mary Magdalen of Pazzi had seen him in this glory and the whole Convent four days later had witnessed the astounding miracle^{b)} wrought by his invocation, many began to speak of his virtues and the holiness of his life. The fame of his sanctity and of his power as an advocate spread rapidly from one place to another, from Florence and Castiglione to Mantua, Brescia and Rome. In Castiglione and elsewhere the efficacy of his invocation was proved by miracle after miracle. We have already alluded to several.^{c)} Votive tablets kept arriving from all parts at Rome to be placed around his tomb, as trophies of his power and tokens of the gratitude of his clients. The Fathers of the Society of Jesus found it almost impossible to persuade the devotion of the people to wait until the Church had spoken.^{d)} They felt sure that one who was so highly honoured by God must be recognized as a Saint by the Church.

The popular sentiment received its first important confirmation at the provincial congregation of the Venetian Province of the Society of Jesus which took place at Piacenza in 1603. The first of the subjects proposed for discussion was, whether action should be taken to bring forward the cause of the Beatification of Brother Aloysius, who had died in the flower of

a) P. III, ch. III, p. 261. — b) P. III, ch. III, p. 258. — c) P. III, ch. III, p. 268. — d) Cod. Coccini. Proc. Rom. Test. X, pp. 108, 109.

his youth. Father Ceparì who had been traversing the whole of Lombardy in order to collect materials for writing the life of the Saint was one of the members of this assembly. He laid before the Fathers the Acts of the Ecclesiastical Process which had been gone through at Venice, Bologna, Turin, Padua, Mantua, Piacenza, Rome, Brescia, Modena, and other places. Twenty five of these Fathers had known S. Aloysius personally; and the rest who had not were filled with a holy envy of those



Bibiana Pernstein, wife of the Marquis Francis Gonzaga, brother of S. Aloysius, with her daughters.

From an oil painting in the old Capuchin Church of Santa Maria della Noce at Castiglione. (See P. I, note 4. Appendix, ch. 3.)

who had enjoyed this privilege. All believed him to be a Saint, whose sanctity had been attested by miracles. The proposal that a petition should be sent to the Father General Acquaviva was voted unanimously and with the greatest enthusiasm. In this petition he was entreated to solicit the permission of the Holy Father to allow the introduction of his cause and, if it seemed well to him, to proceed to his Beatification.^{a)}

a) Bolland. I. c., p. 857.

This formal manifestation of the Fathers of the Society of Jesus in favour of their young companion, together with the growing fame of his sanctity and his miracles, had the effect of stirring up Francis Gonzaga, Bishop of Mantua, who has been mentioned in the Life of S. Aloysius, to exert himself in promoting the cause of his friend and kinsman. With this object in view he called together in the year 1604 a diocesan Synod in Mantua to which, besides the canons and other secular priests of the diocese, he also invited the superiors of all the religious houses and colleges of the regular clergy. When all were assembled on the 12th May, Canon Arrigone, vested in a dalmatic, delivered from the pulpits an eloquent discourse. He commenced by describing the spiritual conquests of S. Aloysius and the noble example which he had left behind him for present and for all future times. Then he proceeded to inform the Fathers that the Bishop had thoughts of taking action in Rome for the Beatification of the young Confessor, and begged for their opinion on the subject. The whole assembly, as was to be expected, gave consent by acclamations. It was resolved that an earnest and humble petition should be addressed to the Holy See praying that S. Aloysius might be enrolled among the Saints, for the glory of God, for his own honour and that of the city and diocese of Mantua, and for the edification of the whole Christian world.^{a)} This resolution publicly adopted by a diocesan synod soon became known throughout the whole of Italy. The veneration for S. Aloysius took deeper root and spread rapidly. The Bishops of Lombardy gave permission for his invocation under the title of the Blessed Aloysius Gonzaga, and an engraving of him was circulated with an inscription to that effect. He was represented in the religious habit, his head encircled with an aureole, while over him an Angel holds a crown of lilies. His eyes are fixed on a crucifix and his coronet lies at his feet. The first of these prints was brought out in the year 1604 by the Duchess Margaret of Ferrara. In the following year Vincent Duke of Mantua had a copy made of it in that city. Similar prints soon appeared in Bologna and in Rome and passed from hand to hand. The more these engravings were disseminated and venerated, so much the more

a) Bolland. pp. 859. 860.

did the miracles wrought through the invocation of the Saint increase.^{a)}

The multiplication of these favours and the example of the Venetian Province caused the Fathers of the Neapolitan Province also to exert themselves to the utmost of their power to obtain the glorification of their Brother in religion. They were proud of having once received him for six months in one of their houses, and had the privilege of seeing his virtues and example. When, in the May, 1606, the representatives of this Province met at Naples in the usual provincial congregation. They sent to the Father General a joint petition, a project in which all united, in which they begged him to represent to the Holy See "*summis precibus*", their wish that he would crown the work he had so lovingly begun, and would number among the Saints the holy youth, on whom he had already conferred the title of Blessed.^{b)}


The Province of Milan took a further step in this affair. During the February of the same year, when a Congregation was being held at Milan, the Procurators of that Province drew up a petition, destined to be addressed directly to the Holy Father, to whom it was to be given by the Father General. "S. Aloysius on his Mother's side belonged to Piedmont", they said, "which forms a part of the Milanese Province. He lived a good deal at Milan before he entered religion, as well as after he had joined the Society, and has left us all an admirable example of virtue and earned a reputation for sanctity, which lasted until his death, as we well know, and has since gone on increasing. This fame of his sanctity is enhanced by miracles, which take place at his tomb in Rome, and also in this, and in more distant Provinces. On this account the Congregation of the Province of Milan has determined to give to the Pope Paul V., by these presents, in the name of the whole Province, this public testimony to the sanctity of Aloysius, and humbly and most earnestly to entreat him to place among the Saints here on earth one who most certainly ranks amongst the Blessed in Heaven, as his sanctity is confirmed day by day by many and undoubted miracles."^{c)}

Such a public manifestation and such expressions could not fail to succeed, as was proved by the result.

a) Bolland. pp. 861, 862. — b) Bolland. p. 874. — c) Bolland. p. 874.

CHAPTER III.

After his death, Aloysius honoured by the catholic world.

he diocesan Synod of Mantua had, on the 12th of May, 1604, solemnly declared, that the wonderful holiness of the servant of God ought to be brought to light by the Father of all Christians, and made known to the whole world. These words were as a spark that kindled a great fire in Italy.

The greatest enthusiasm was shown by the inhabitants of Brescia, and chiefly by the students. They resolved to celebrate with festivities the day of the death of the young Confessor, who was a native of their neighbouring town of Castiglione. With the Bishop's leave, the rejoicings were held in the Church of the Society of Jesus, with a solemn Mass on June the 21st. Public thanksgivings were offered for the honours conferred on Aloysius, and for the same intention numbers received Holy Communion on that day. A magnificent panegyric of the Saint was pronounced by a Dominican Father, brought from Reggio for that purpose, which caused deep emotion among the hearers.

In the afternoon the students honoured S. Aloysius by a grand "Accademia" at which the Governor of the city and the nobility assisted. Speeches, music and poetry were all employed to honour the virtue and sanctity of Aloysius.

So powerful was the effect of this festival, that many young men were induced that very day to follow the Saint in the path of the evangelical counsels, religious owned to having been so touched by this example of virtue as to return to their first fervour, and many would not let the day pass without making a general confession of their whole lives.^{a)} The people of Castiglione would not be behind the inhabitants of Brescia in devotion to their holy prince. Nine days after the Congregation of Mantua, they had asked and obtained, through their parish priest Pastorio, the leave from the Bishop of Brescia to expose the picture of S. Aloysius for public veneration in the Church of SS. Nazario and Celso.

a) Summar. Tit. I, § 2, p. 27. Bolland. p. 865.

The 28th of July, the festival of these Saints, was observed with unusual solemnity and the joyous bells invited the inhabitants of Castiglione at an early hour to honour their holy prince for the first time with their devout homage. The people flocked from far and near. He, from whom they had so much grieved to part, was now given back to them as a citizen of Heaven, and they beheld his picture surrounded with lights, and could offer their prayers and wishes to him whom they had so often seen kneeling before the Altar with such devotion.¹

Amidst the universal joy a lady was seen prostrate before the picture, who attracted general notice. After a little time, she sat down, but with her eyes fixed on the picture of the Saint. Tears flowed down her cheeks and her lips moved slowly in prayers to the holy youth. This was Donna Martha, his happy mother, who with the wife of Prince Francis was the first to venerate their Aloysius as a Saint in Heaven.

The enthusiasm rose to its greatest height when Father Sylvester Ugolotti, a Dominican, entered the pulpit. Born at Castiglione he had known the Saint personally, and had often conversed with him. What S. John spoke regarding the Son of God, he could also say of Aloysius. "He (Epist. I, v. 1. 2.) whom we have seen with our eyes, whom we have observed, whom we have touched with our hands, Him we declare and confess to you."

He began his sermon with the following text: "*He, that shall overcome, I will make a pillar in the temple of my God ... and upon him I will write the name of my God*" Apoc. III, 12. With fervid eloquence, he described the glorious victory gained by Aloysius over the world, the flesh, and the devil. Then turning to the mother of the Saint he said: "Happy Mother to have given to the world this noble scion, whose brow is now adorned in Heaven with a starry crown of inexpressible brightness. What Queen, what Empress, might not envy you? Mothers who to-day shed tears of joy at seeing their sons covered with glory, crowned with diadems of gold or with laurel wreaths and borne in triumphal chariots, will to-morrow weep far other tears when they see them slain, covered with a pall, and carried to the sepulchre. But you behold his triumph in Heaven, his crown wrought of the pure gold of love, and inscribed with the name of Jesus. Your tears of joy can flow unchecked by any

fear that they may some day be changed into tears of sorrow. For God will wipe away all tears from the eyes of the elect. O thrice happy country of mine, which small as it is, can now compare in glory with noble provinces and even kingdoms like France. France had S. Louis for its king you have the Blessed Aloysius for your prince. What may you not expect from Heaven where you have so powerful an advocate? For who can suppose that Louis gazing on the Divine Essence as in a mirror can fail to look down upon his country, ever ready to cover those who need it with the shield of his protection? Open the eyes of your souls my countrymen to discern how highly favoured you are. You have for your masters not tyrants or low born upstarts, but lords of noble blood, not perverse and wayward, but lovers of the truth and of God — Saints, not worldlings. What more could you desire? And yet there is something to be added. Tell me what other people have ever possessed two princes of the same race and blood, one here on earth who represents you at the Court of the Vicar of Christ,² and the other, immortal in Heaven, who presents all your needs and wishes at the throne of God Himself?^{2a}

These rejoicings lasted three days and the concourse of people on the third day was as numerous as on the first. Never before had Castiglione witnessed a solemnity so overflowing with joy and spiritual consolation.³⁾

A further impetus was given to the devotion to the Saint when in May, 1605, Paul V. gave permission for an aureole to be placed round the head of his picture on his tomb. Rome, Modena, Cremona, Padua, Brescia, vied with each other in celebrating his Feast on June the 21st. In Castiglione the vigil was kept as a fast like the vigils of the great Festivals. Nearly a thousand of the faithful approached Holy Communion and hardened sinners who not even once a year at Paschal time made their peace with God were changed into great penitents, and confessed their sins with tears. Did not the Saint obtain these graces for them from God, on the day of his feast?^{b)}

Rome was still more interested in the glorification of Aloysius, Rome which in his lifetime was his only country, and which was to be to him after death his place of rest. On the 21st

a) Bolland. l. c. pp. 866. 867. — b) Bolland. l. c. p. 869.

of June, the whole church of the Roman College was covered with the finest hangings, and adorned with emblems and devices of every kind. A Latin inscription outside the Church announced the festivity, of which the following is the translation. "To the Blessed Aloysius Gonzaga, of the Society of Jesus, Prince of the Holy Roman Empire and Marquis of Castiglione, who added to



Reliquary containing the skull of S. Aloysius,
in the church dedicated to the Saint in Castiglione. (See P. II, ch. 32.
Appendix, ch. 4, note 3.)

the nobility of his race by the glory of his merits, equalled the glory of the Saints by the sanctity of his life, and who surpassed the sanctity of many, by his incomparable innocence. The two classes of Humanities have affixed this, in the name of the Imperial Ambassador."

The Chapel of the Annunciation in which was the tomb of the Blessed Aloysius, was resplendent with gold and silver and precious hangings. A picture of the Saint stood under a

rich baldachino, and before the altar there was a very beautiful carpet in which were worked the following words: "Here rests the body of the B. Aloysius Gonzaga, of the Society of Jesus." The holy Name of Jesus was embroidered in letters of gold, and under it were the arms of the Gonzagas of Castiglione.

On the day of the Feast, Masses followed Masses from a very early hour in the Chapel of the Tomb, in thanksgiving to God for the exaltation of His servant, Aloysius. The faithful crowded to Communion, as well as to show honour to the Saint. But not the common people only; Cardinals, Dukes, Princes, Ambassadors from almost all the Catholic Powers, were present to offer their homage to this young christian hero. The festival lasted for eight days and during this time the Church was filled with his devout clients. Yet their piety was not satisfied. For a second week, solemn services were held at the Roman College, at which the Cardinals and Nobility assisted. The young students made discourses in Latin and Greek, and beautiful verses, in honour of the young "Beato", who not so very many years before had frequented the same schools as they.^{a)}

How deeply, the devotion to S. Aloysius, had already taken root in the hearts of the people, may be seen by the following incident.

Prosper Pastorio, Majordomo of Donna Bibiana, had received the honourable mission from her husband, Prince Francis Gonzaga, Imperial Ambassador to the Holy See, to convey a large relic of S. Aloysius to Castiglione. It consisted of a bone of the leg, which was destined for the Church of SS. Celso and Nazario. Pastorio accordingly set off, but knowing his countrymen, he kept strict silence as to the object of his journey. The journey passed off without incident, when what was his astonishment to find that though still far from Castiglione, the roads were all thronged with people. His secret had been discovered, and more than 13,000 persons had come and placed themselves along the way, to pay reverence to the relic. Everyone wished to apply their rosaries and medals to it. This consolation was granted to some; but on account of the great numbers, it was impossible to give it to

a) Bolland, l. c. p. 869.



The richly decorated Cupola of S. Aloysius' Chapel in the Church of the
Annunziata, Rome.
(See Part III, Note 34.)

all. The people then became excited, and in their affection for their much loved prince they forgot the reverence due to the Saint, and placed their hands upon the reliquary which contained the relic, so that Pastorio was obliged to take it away and place it in safety. The people then made a rush to get possession of the cloths in which the relic was wrapped. At last, when they had reached Guidicciolo, a little country place between Mantua and Castiglione, they seized the reliquary itself, and in a moment, the case, the veil, the cover and the cords by which it hung from Pastorio's neck, were torn into a thousand pieces, and were distributed as if they were precious jewels among the people. The nearer they drew to the city, the greater grew the crowd. It was as if some triumphant conqueror were about to enter the city. The procession passed under triumphal arches, and it never ceased till it entered the Church. There, the precious treasure was received amidst the strains of the organ and other musical instruments, and exposed to the veneration of the faithful. The wonderful cure of a sick woman who invoked the protection of S. Aloysius crowned this beautiful feast.^{a)}

This veneration with which the people on every occasion honoured Aloysius, and these joyous festivals all occurred before the Pope bestowed upon him the title of Blessed in the Consistory of September 26, in the same year, 1606. It may therefore easily be imagined what great joy filled the whole of Italy and all Catholic nations, when Paul V. on the 19th of October, 1606, declared him a Saint in heaven. But it would take too long to mention in particular all the manifestations of honour paid to S. Aloysius.

When once the cultus of the Blessed Aloysius had taken deep root in Italy and especially in the centre of the Catholic Faith, it spread from city to city, from nation to nation, and it may be said that Aloysius even before he was canonized, enjoyed at the hands of the whole Catholic world, a veneration which not many saints have shared. The statues and pictures of him, which were found everywhere in the Churches, and the sacred functions which every year took place in his honour, bear testimony to this.

a) Summar. Tit. II, § 2, p. 49.

CHAPTER IV.

The honour shown by christian princes to S. Aloysius after his death.

But few years had passed since the death of S. Aloysius and already the whole of Europe, and even India, resounded with his name. He was invoked in all necessities, spiritual and temporal, with wonderful success.

His portrait was exposed for public veneration in all the Churches: in those of Castiglione it was brilliant with rays of light^{a)}, and at Rome,^{b)} Brescia,^{c)} Padua,^{d)} Mantua,^{e)} Florence^{f)} Sienna,^{g)} and Parma.^{h)}

This likeness was carried in procession, it was printed, it was reproduced in bronze, it was in every body's hands.ⁱ⁾ His relics were sent to all parts as precious jewels and were honoured as sacred. Ranuzio, Duke of Parma, caused the head of the Saint to be solemnly translated Castiglione, in 1606, on a carriage drawn by six horses.³

Chapels had already been built in his honour at Mantua,^{k)} Castiglione^{l)} and Rome.^{m)} His tomb was especially glorious. Offerings and gifts from far and near came in numbers, and each day a new name was added to the contributors. Rich and poor knelt there together; and Bishops, Prelates and Cardinals celebrated Holy Mass with loving veneration.

The feast of this Angel of purity was celebrated in every land. The aureole of glory encircled his head, and the title of Saint was already added to his name. But the special honour given by the Church to her blessed children, the glory of the Altars, the privilege of being enrolled among the Saints was still wanting to him.

We owe it chiefly to the mediation of Catholic princes that Aloysius received this distinction. They vied with each

a) Boll. I. c. p. 866. — b) Ibid., p. 868. — c) Ibid., p. 869. — d) Ibid. — e) Ibid., p. 868. — f) Cod. Coccini, Proc. Castell. Test. XVII, p. 149. — g) Ibid. — h) Ibid. — i) Cod. Coccini Proc. Castell. Test. VI, p. 87, verso. — k) Summar. Tit. II, § 2, p. 49. — l) Ibid. — m) "Origine del Coll. Rom." an. 1620.

other in the petitioning the Holy See to add this last and precious gem to the crown of Aloysius, until their desire was accomplished and their petition finally granted. Their requests were all splendid panegyrics of Aloysius, as a Youth, Prince, and Confessor.

The first steps towards the Canonization were taken by the Synod of Mantua, and several provinces of the Society of Jesus. This has been already recorded. On the 21st May, 1605, Cardinal Dietrichstein presented a request in person to Paul V. With all the eloquence that distinguished him, he entreated the Pope to place among the Saints him whom he had so much honoured and admired during his life for his wonderful virtues. With the same object, Prince Francis Gonzaga, the Saint's brother addressed on the 17th May, a letter to the Holy Father, and another on the 29th July of the same year. These were the first of the petitions from the Princes which afterwards poured in to the Holy See, one after the other, increasing always in fervour and earnestness.

The first of these came from Ferdinand, Grand Duke of Tuscany, on the 10th August 1605, to whose court Aloysius was at one time attached as page. The veneration he and his family had for Aloysius, and which he had gained on his very first appearance at Court by the bright example of his virtues, had been much increased by some miraculous occurrences and had led the Grand Duke to solicit this favour from the Holy See.^{a)}

The Duke Ranuzio of Parma in his petition of the 19th of August, dwelt particularly on his friendship with Aloysius when they were boys together, on the attraction of his amiability and modesty, and the affection he had inspired, which had increased with years, as his virtues and miracles became all the more known.^{b)}

Duke Vincent of Mantua was not satisfied with writing. He went to Rome and on August the 27th manifested his desire to the Pope in person.^{c)}

The Emperor Rodolph also used his influence to promote the holy work. Writing from Prague on October the 15th, 1605, he brought forward, besides the holy pure and mortified life of

a) Bolland. l. c. p. 870. — b) Ibid. — c) Ibid.

Aloysius, that he was a Prince of the Holy Roman Empire and his relative, and that he had left to all a splendid example.^{a)}

The Emperor's sister, the Infanta Margaret of Austria testified that, when at 12 years of age, the holy youth had travelled with her and her Mother through Italy and Spain, he was held by every one to be a Saint.^{b)}

The Duke of Savoy mentions the love he felt for Aloysius, when he appeared in his Court in 1584 in secular but simple dress and showed forth the virtues of a saintly man.^{c)}

Besides these, the Duke of Modena, the King and Queen of France, Isabella Clara Eugenia, Regent of Belgium, Albert her husband,^{d)} Philip III., King of Spain sent their requests also to the Holy Father that he would enrol Aloysius in the number of the Saints.

But the Holy See would not act precipitately. Paul V. made a long examination before he yielded to the just demands of the Catholic Princes. He wished to avoid even the appearance of being influenced by their intercession, in granting a favour which sanctity alone can merit. This delay had the effect of exciting in the faithful a still stronger desire to see Aloysius honoured on our Altars. At last, in 1618, the Holy Father acceded to the repeated requests of Francis Gonzaga, Bishop of Mantua, and especially of Ferdinand, Duke of Mantua, whose words sounded almost as a gentle complaint. He granted to all the Religious Brethren of Aloysius leave to say Mass and recite the Divine Office in his honour. A thrill of joy pervaded the Catholic world, and at Mantua gave rise to unwonted demonstrations. Whatever could be imagined to do honour to the Saint and whatever could be effected in a short time, as the Brief of Beatification was received on the 15th June, was done by the Duke Ferdinand.

He first earnestly requested from the Bishop of Mantua, an order that the 21st of June should be kept as a holiday of obligation. On June the 19th he ordered notice to be given by sound of trumpet that no vehicles were to enter the city, and that any one keeping a shop open on that day would be fined ten scudi — some two pounds. On the eve of the feast, which for the ducal family and the whole Court was a fast, the

a) Bolland. l. c. p. 871. — b) Ibid. — c) Ibid. — d) Ibid.

bells of the Cathedral and of the tower of the city gave joyful warning. In the absence of the Bishop, the Abbot of S. Barbara, with the chapter and all the clergy went in procession to the Church of the Society of Jesus and the festivities began with solemn Vespers.

The decoration of the Church had been undertaken by the Duke, and the tapestries and hangings of the Ducal palace were all employed to add beauty to the feast. The Ducal



Church of S. Aloysius in Castiglione.

(See Appendix, note 3.)

treasury lent the riches it possessed in statues of silver of the apostles; candlesticks and vessels of silver and other articles were offered. The chalice alone destined for the Saint's Altar was valued at two thousand pounds. On the morning of the feast so many Priests regular and secular came to say Mass, that there were not Altars enough. At the court appeared forty representatives of the twenty parishes, a gentleman and a citizen for each parish accompanied by about a hundred of the people of Mantua. They had been summoned by the Duke the day before.

The Duke from his throne declared his intention of placing himself, his whole family and people, if they also wished it, under the protection of S. Aloysius. To this proposal there was a unanimous response of cordial thanks. A notary came forward to put it in writing. The Duke then with the whole body went to the Church after giving to each gentleman a ducat of gold, and to each citizen a silver piece.

The procession entered the Church and when the Duke took his place on the throne, at the Gospel side of the Altar of the Chapel of S. Aloysius, the ceremony began. The Duke read the document written by the notary, standing at the foot of the throne, and the Abbot in Pontifical vestments sitting on the highest step of the Altar. Its purport was that, on this day, Aloysius was chosen by the Duke and his people as one of the special Patrons of Mantua. When this was ended, a number of Priests and ecclesiastics entered from the Sacristy bringing the gifts. The first carried in a basin of gold adorned with flowers, a vase of gold containing altar breads, the second another golden basin filled with most precious and fragrant incense. In the middle of this was a casket with smoking incense prepared by the Duke himself at the cost of more than twenty golden ducats. Then came a third basin full of bread, adorned with a crown of ears of corn. After these followed other ecclesiastics with silver vessels full of the most choice wines that were in the palace, of oil and of wax. When the procession had reached the Altar, the Duke took the first vessel, which was filled with altar breads and presented it to the officiating Abbot, and the other gifts were likewise offered to him by the priests and clerics.

Then followed a beautiful panegyric delivered by a Friar Minor, in which he described the holiness of S. Aloysius in the world, in the Society and in death, and his glory in Eternity. Directly after the sermon came the Pontifical Mass. At the Offertory the Duke offered a golden ducat presented to him on a small golden plate by a knight; and the other representatives of the various parishes offered the money which had been given them in the palace. Then at the priest's Communion, the Duke received Holy Communion from the hands of the Abbot. It was long past midday when the Pontifical Mass

was ended. This glorious day closed with solemn vespers at which all the ducal family assisted.^{a)}

The favour obtained from the Holy See by the fervent petition of the Duke of Mantua aroused fresh courage in the other Christian princes, and a number of fresh petitions demanded the Canonization of Aloysius. It would take too long were we merely to mention the names of the princes and nobles who pleaded most strenuously for the Canonization of their companion in rank; amongst others, we may name the Emperors Ferdinand II., Ferdinand III., Leopold and Charles VI.

We will merely quote the expressions of one or two of the petitions, in order to show the esteem with which these princes regarded Aloysius, and also the earnestness with which they desired that the greatest honour of the Church should be paid to him.

The petition of the Emperor Ferdinand II. was made at a time at which a war was ravaging Italy, on account of the Duchy of Mantua. The Emperor in the beginning of his letter makes mention of this, and states that in these disturbances he placed all his trust in Aloysius, because the Saint was in a certain way the domestic advocate of his house, and of his family. "Therefore", he continues, "may His Holiness not disapprove his urgency, if, in the certainty that Aloysius will procure for him the much desired peace, he should endeavour to testify his gratitude to him, who is already glorified in Heaven, renowned for miracles, and celebrated for his glorious merits. Some years ago", continues Ferdinand in his memorial, "a predecessor of your Holiness, Paul V. of holy memory, caused an ecclesiastical process to be drawn up concerning the life and virtues of the Saint, and he then caused him to be numbered amongst the *Beati* of the Church. He decreed that Aloysius, as an undoubted friend of God, and as one who had ever been superior to all the vicissitudes of the world and clothed in the vesture of immortality, should be publicly honoured in the Church. Wherefore then does his cause not advance? Can the mind of man conceive anything more exalted in blessedness or more sublime than the infinite joys of Heaven. We are persuaded that

a) Gorzoni "Storia del Collegio di Mantova d. C. d. G. dall'anno 1584—1711." MS. of the public library, Mantua, 2 vols in one. (Sign. H. IV. 10), Vol. I, p. 115—123.

all that mortals can do for the sake of those that are immortal does not augment their heavenly glory so much as do the veneration and confidence which are justly rendered to them. Therefore are we animated with the hope that your Holiness will make manifest this our petition throughout the whole earth, viz. that Aloysius may be numbered amongst the Saints as a new ornament to their illustrious ranks.

Besides the motives which we have alleged, we are stimulated by other reasons which make us prompt and joyful in performing the most honourable duty of petitioning for his Canonization.

He was a Marquis of the Empire, and most loyal to Caesar, the scion of a family whose unswerving fidelity to the Roman Emperor and whose devotion was constantly conspicuous even in the darkness of these times. Therefore our august house, which is linked to his by ties of blood and of affinity, deserves that this sapling which has been transferred to Heaven, should be honoured on earth by imperial decree. Most fervently and most constantly do we conjure your Holiness to grant this our earnest supplication, and in your paternal love to command by your authority that the holiness of this hero should be exalted by the mouths of all men, so that, as it is duly established by miracles and solemn processes, it may be recognized and esteemed throughout the entire earth. Then princes and the most illustrious portion of the Empire will have an example of virtue, an ideal of perfection, and a mirror of piety by which they may with advantage regulate their own habits and actions. Italy, and chiefly the family of Gonzaga will have a titular patron, we shall have a powerful advocate with God. From Aloysius your Holiness will obtain that your and our counsels, embassies, endeavours, toils and cares may be crowned with the laurels of peace.

Given in Vienna January 19th 1630."^{a)}

We will conclude with the petition of the Duke Maximilian Emanuel, Prince Elector of Bavaria:

"Most Holy Father in Christ and most clement Lord,

Most humbly kissing your Holiness' feet, I have long been confidently expecting that your Holiness' supreme authority would

a) Bolland. I. c. p. 886.

have placed Aloysius Gonzaga of the Society of Jesus, in the ranks of the Saints, since he has already been pronounced Blessed, and honoured as such in the Church. I cannot therefore longer restrain my desires and those of my subjects; but I commend the matter with all the power I can to your Holiness, so that you may bring it to a happy conclusion.

I do this with great good will and affection, because I believe it to be to hereditary in my house, with all diligence to promote public piety, the splendour of the Church, the veneration of the Saints, and the Divine Glory. I well remember how in the past my grandfather Maximilian of happy memory, interceded with the Holy Roman See, to obtain the *apotheosis* of the holy Father, Ignatius, Founder of the Society of Jesus; and I also remember the happy result which followed. Therefore I consider myself happy to be allowed to occupy myself in the same way, to obtain the like honour for a son of that holy Father, confident of being consoled in the same manner by your Holiness with the success of my intercession. This will be granted to me on account of my prayers, and of my grateful devotion. For to this I attribute having been freed from ophthalmia, for which in vain I sought a cure, and of which now I have hardly a vestige remaining. I cannot make a more suitable acknowledgment of the goodness of this Saint, my heavenly patron, than by endeavouring to propagate, his honour and veneration in the Church. For this I intend to employ all my energy, not to satisfy my private devotion only, but also the pious desires of the innumerable clients of the "Beato" who have received similar favours.

Together with me, they desire, and most ardently implore that their Blessed Benefactor may be raised to that dignity, in which their piety can make him some return by a fuller veneration.

It will promote their devotion and add splendour not only to the house of the Gonzagas, to whom in this matter, which is so holy, I willingly associate myself with all my power, but it will bring glory and grace to all the families of the entire christian world, since the noblest offshoot of their race is transplanted in heaven, and they will find in him a patron an example of highest sanctity and an incitement to imitation.

In fine I greatly desire by this, to confer a favour on the whole Society of Jesus, so well deserving in this land, and to

procure for her consolation and compensation for her labours. How very much all our Electoral house and our provinces are indebted to the Society, our ancestors attest. For they have been so protected by their indefatigable zeal, in the schools, in the pulpit, in missions, by their learning, virtues and various labours, and have been taught by them so well to avoid ever encroaching heresy, that Bavaria almost alone among the provinces of Germany has remained untouched. And with like diligence and zeal for the Divine Glory, have they persevered even until now, with unwearying ardour, both at court and throughout the whole country, in such a way, as to have excited the esteem and satisfaction of myself and of my subjects, and to be ever more and more sought after. Therefore I have thought it to be my duty, in so holy a cause, to further their deserts.

For this reason I repeat my petition, through the ardent devotion I bear to the B. Aloysius, and with that respect which is due to the Holy See, and kissing anew your Holiness' feet and recommending myself and mine to your Holiness,

Your Son and Client,


Maximilian Emanuel

Elector.^{a)}

Munich, Febr. 14th, 1716.

CHAPTER V.

The glory given to S. Aloysius by the Vicar of Christ.

e have seen in the preceding chapters, how princes and peoples and the whole of Christendom united in exalting and glorifying him, who during his whole life had avoided honour, and sought humility. It would have been strange if the Father of Christendom, the Vicar of Jesus Christ upon earth had held aloof from such a general movement. Nor did he do this. Rather, he it was who, from the first, made clear to all, the everlasting glory of

^{a)} Summar. Tit. VIII. § 9, p. 294. There is a copy in the Archivio di Stato of Modena, division Novellara, XXVII, n. 172.

the Saint, and he continued to do still more and more, until S. Aloysius, before the eyes of the whole world, was raised to the ranks of the Saints.

Cardinal Scipio Gonzaga, was drawn by the fragrance of sanctity which his young relative, S. Aloysius, spread around him. He had frequent opportunities of speaking to Pope Clement VIII. and he constantly succeeded in turning the discourse upon the virtues of S. Aloysius, and telling the Holy Father what great things God had worked in that soul. Through these repeated conversations, Clement VIII. had gradually come



Piazza di San Luigi in Castiglione.

to venerate and admire the saintly youth. In an audience, on August 5th, 1604, which he gave to Prince Francis Gonzaga, the brother of the Saint, he made it clear that he too believed that Aloysius was in the glory of the Blessed. He told the Prince he was fortunate to have such an intercessor in Heaven. And that such a splendid example of virtue might not remain hidden he urged the Prince to have the life of his brother published. In spite however of the wishes of the Prince, the publication of the book was still delayed. The Holy Father could not prevent himself from showing his displeasure at this, so near to his heart was the glorification of S. Aloysius.^{a)} Thus

a) Cod. Coccini, Process. Cast. Test. XI, pp. 109, 110.

much to show the action of the Holy See and how it initiated the public honour paid to the Saint.

At last, in 1606, the life of the Saint by Cepari, appeared at Rome; and in the course of a few years it went through six consecutive editions. That same year, 1606, it was published in French at Douay. In 1608 it appeared at Cologne in Latin, in 1609 at Cracow in Polish, and at Lyons in French. In 1615 at Antwerp in Flemish, and in 1637 it appeared in English, with a dedication to Mary Countess of Buckingham.^{a)} This translation was the work of F. Richard Strange S.J. Swift as a whirlwind the fame of the sanctity of the young Confessor spread through every land. Devotion and veneration towards him, kept equal pace with the fame of his sanctity. Possibly Clement VIII. promised himself this happy result from the publication of the life. The Pope manifested his veneration for S. Aloysius, in other ways also.

The body of the Saint still rested under the steps of the altar of S. Sebastian in the Church of the Annunciation. As devotion to him continued to increase, Prince Francis wished that a more honourable place should be given to it, to the left of the Lady Chapel, and that it should repose above ground. Pope Clement granted this most willingly, and so the body of the Saint was translated with the greatest solemnity to the Chapel of our Lady on May 13th, 1605.^{b)} (See Part II, c. xxxii, p. 245.)

But before this took place, Clement VIII. had departed this life. He was succeeded in the See of S. Peter by Paul V. Hardly had he been elected Pope, and whilst he was still in the Conclave, Prince Francis Gonzaga prayed him with great urgency to deign to promote the canonization of Aloysius. Paul V. was at the time of S. Aloysius' death Judge or *Auditor Causarum* of the apostolic Camera, and thus he knew much about the Life of the Blessed youth. In spite of this he asked the prince to give him an account of the virtues of the Saint, and some days afterwards the Pope showed how willingly he yielded to the pressing solicitations of Francis.^{c)} When the Conclave was over, Cardinal Dietrichstein, on taking leave of the newly

a) De Backer, *Biblioth. des Ecrivains*; Liège, 1869, T. I, p. 1161, 1162. T. III, p. 960. — b) Orig. del Coll. Rom. an. 1605. Cod. Cuccini, Process. Cast. Test. XI, p. 100. — c) Relatio, Pars V, § 2, p. 109.

elected Pope, to return to Germany, renewed the request of Prince Francis, and begged that in the mean time the portrait of Aloysius might be exposed over his tomb for veneration in accordance with the ardent desire of the faithful. Paul V. granted the required permission at once, and without the last difficulty, and thus public veneration of S. Aloysius first obtained the approbation of the Holy See. The Cardinal left the Vatican and went in haste to the church of the Annunziata, where he said the Canonical hours on his knees. Prince Francis informed of what had occurred joined the Cardinal at the church; both went together to the Sacristy and informed those present that permission had been granted to hang up the picture of B. Aloysius which was in the College, over his tomb. The superiors hesitated, as is usually the case in all unforeseen circumstances. Prince Francis ordered a ladder to be brought at once to the place. With the help of his servants, he took the picture from the wall and brought it to the Sacristy. In the mean time the Cardinal had put on a cope; and both he and the Prince then carried the picture to the Chapel of our Lady, where one of his attendants, a priest, named Paul de Angelis, hung it up over the Saint's tomb.⁴ All the votive offerings that had till that time been hidden away in the Sacristy were then, by the Cardinal's orders, brought out, and exposed around the tomb.^{a)} After this the Cardinal said a mass of thanksgiving of the Holy Ghost, at the altar in this same Chapel. He bowed profoundly both at the beginning and end of Mass before the picture and tomb of the Saint, to the great edification of those present.

To complete this solemn act, Clement Ghisoni hung up a silver lamp before the picture.^{b)} The Holy Father gave his approval to all this,^{c)} when, on the following day, Prince Francis related to him how the ceremony had taken place. And further more, because of the great veneration which Paul V. had for S. Aloysius he gave permission immediately after for his picture to be engraved. The Saint appears in the engraving with a lily in his hand, and the aureole of a Saint around his head, and in order to procure greater veneration towards this print, the Pope attached to it several indulgences.^{d)} Paul V. besides ordered the image also to be stamped on the *Agnus Dei*, which

a) Summ. Tit. II, §. 1, pp. 33, 34. Cod. Coccini, Process. Cast. Test. XI, p. 106. — b) Summ. l. c. p. 34. — c) Ibid. p. 35. — d) Resp. P. IV, § 1, p. 82.

is usually only done with regard to servants of God who are already canonized.^{a)}

By this important step, the Pope approved the public *cultus* of S. Aloysius, and we see the consequences of this event, in what has just been described both in Italy and in the whole of Europe.

Prince Francis obtained a still further concession in reference to the cultus of the Saint, in the year 1605, on the occasion of his asking the Pope to allow S. Aloysius at least to be honoured under the title of Blessed, and to allow this title to be printed in his life. Before granting this request, the Holy Father established the celebrated commission of three Cardinals who were to examine the Saint's life and compare it with 18 previous processes, and then declare whether Aloysius could strictly be numbered among the Blessed.

In the solemn Consistory of the 21st of September, these Cardinals made their statement that Aloysius was not only worthy of the title of Blessed, but furthermore deserved that of Saint. Upon this, Paul V., conferred upon him in this Consistory the title of Blessed.^{b)} This the Pontiff did *viva vocis oraculo*. At the same time he commanded that a Brief should be sent to Prince Francis, according the right to print, in the title of the Life by Cepari, *Blessed Aloysius*.^{c)} This Brief appeared on the October 19th, 1605.^{d)} It remains to observe that in this year, at the request of Cardinal Bellarmine, the room, where Aloysius died,^{e)} was changed into a chapel.^{d)}

Thus Aloysius was formally beatified. Certainly in those times the beatification of a servant of God was not solemnized in the same way as it is in the present day; but no solemnity could have been more fruitful than was this simple declaration by the Pope. Thus the veneration of the Saint spread far and wide, when in the following year, 1606, his Life appeared in print.

It is not worth while to tell at length how Paul V. introduced in 1607 the processes which precede a Canonization, that is the Process of the virtue and sanctity of S. Aloysius, first in general, and then in particular.^{e)} But there are two facts, which must not be omitted and which throw a new light on the zeal of Paul V. for the glorification of S. Aloysius.

a) Resp. P. IV, §. 1, p. 82. — b) Summ. Tit. III, §. 4, p. 79. — c) Eod. loco. — d) Orig. de Coll. Rom. an. 1605. — e) Summ. Tit. IV., p. 85.

First: Cynthia, one of the daughters of Prince Rodolph Gonzaga, and a niece of Aloysius, stimulated by the example and sublime virtue of her uncle, decided to leave the world.



Cynthia.



Olympia.



Gridonia.

Daughters of the Marquis Rodolph, S. Aloysius' brother.

From oil paintings in the College of the "Virgins of Jesus" at Castiglione.

(See P. I, note 4. Appendix, ch. 5.)

But she did not wish to carry out her design alone, but rather to gather round her other girls of her own rank, and thus found a Community of high-born maidens, who without strictly being nuns, would live in retirement and strive to attain spiritual perfection. On her return from Rome where she had

lived for many years with her uncle Prince Francis, Cynthia persuaded her two sisters, Olympia and Gridonia, to join her, and this congregation was afterwards called the College of the Virgins of Jesus. It was established on June 21, 1608.

The three sisters left their father's Castle with ten other ladies of their own position, and placed themselves under the spiritual direction of Father Cepari. He sketched out the constitutions and the rules with his own hand, and this document which he left behind him still exists in the Convent.

Thus was this great establishment founded in which so many from the noblest families of Mantua, Brescia and Verona have dwelt in holiness during such a number of years.

The storms of three centuries which have swept away all the Congregations of northern Italy, have passed without touching this house. For three hundred years this Convent has flourished and has kept faithful watch over the Sanctuary of its Patron and Protector. So when Cynthia laid her plans before the Holy Father, he not only gave his approbation to the Institute but even publicly chose Blessed Aloysius to be its Patron. By the choice of so powerful a Protector, he assured a prosperous existence to the Institute and added new lustre to the glory of Aloysius as only Saints are chosen to be Patrons.^{a)}

Let us hope that this Convent which is bound by so many ties to our Saint, will in this third Centenary, increase in numbers and bring forth greater fruit. And also that the day is approaching when the holy Foundress will be venerated by the Church. God Himself has already glorified her by preserving her body incorrupt.

Meanwhile the process concerning the virtues and sanctity of the Blessed Servant of God was brought to a conclusion.

The Congregation of Rites, on the 19th of January, 1608, declared that the fame of his spotless life, pure faith and great miracles, as well as the veneration paid to S. Aloysius, were incontestible facts. And very soon, in the year 1612, the particular process was begun by the special order of the Holy Father.

At the final session of the Congregation of Rites, on the 10th of November, Cardinal Capponi, the chief promoter of the

a) Summ. Tit. II, §. 2, p. 59.

Cause preached a magnificent Sermon upon S. Aloysius. He thus concluded his panegyric: "For my part", he said, "I believe that, in view of the state of the world at the present time it would greatly redound to the glory of God, if the highest honour which the Church can bestow were conferred on this youthful Prince, sprung from an illustrious family, who sought poverty for the love of God. I perceive no valid reason why this should be refused."^{a)}

Cardinal Bellarmine then rose and spoke so touchingly of his young friend and spiritual son that none of the Cardinals could restrain their tears. In conclusion he declared: "There are two paths which lead to Canonization; the path of penitence and the path of innocence. Aloysius trod them both; and so, like another S. John the Baptist, he is worthy of Canonization; whilst at the same time he merits it solely on account of his innocence, and this latter path is the one most esteemed by the Holy See".^{b)} All the Cardinals signified their approval, and the Congregation finally decided that the Canonization might be safely gone on with, as the previous precedings had been found in order, and the virtues and miracles of the Beato had been fully proved. It was also decided to petition the Holy Father to sanction the use of a Mass and Office in honour of the Beato. So great was the joy of the Congregation that Father Cepari, the postulator, was at once summoned and when he appeared Cardinal Ferdinand Gonzaga in a transport of joy threw his arms round the Father's neck.

The virtues of B. Aloysius were made still more manifest when the Acts of the Process were examined into by the Rota at the command of Paul V. This examination lasted five years, and the reports of the Rota were laid before the Pope on January 25th, 1618. Probably in all the records of the Church no more brilliant panegyric can be found than that which is contained in this report. In the title itself S. Aloysius is styled the "Angelic youth". This name frequently occurs throughout the document, and eventually, as will be seen, received the highest sanction. The right of S. Aloysius to the title is stated in the following words: "Though in the Church of God there are many who preserved their virginity until death, it is not easy

a) Summ. Tit. V, §. 5, pp. 95—97. — b) Ibid. § 6, pp. 99—101.

to find those who were wholly exempt from every motion of the flesh or impure temptations of the malignant enemy. At all events, so far as we are aware, this has not been recorded in the life of any Saint." The Report concludes thus. "In presence of his eminent sanctity, extraordinary reputation and signal miracles, we have come to the conclusion that, whenever your Holiness pleases, you may accede to the supplications presented by the Princes of Christendom and enrol Aloysius, the noble scion of the House of Gonzaga, and of the religious of the Society of Jesus, among the Saints, to the glory of God and to the exaltation of our Holy Mother the Church."^{a)}

Thus the two authoritative bodies in the Church pronounced in the strongest manner in favour of S. Aloysius. Their decisions of course produced their effect, and Paul V. on the 26th of March, 1618, granted the privilege of the Mass and Office of the Beato for all the States belonging to the Gonzaga family, the Duchy of Mantua, the Principalities of Castiglione, Bozzolo, Guastalla and Molfetta, as also for the possessions of the Counts of Novellara and Sabbioneta, and for the whole district of Monferrato. A few days later on March 30th, at the request of Cardinal Bellarmine, the Pope gave the same permission to all the Houses of the Society in Rome, the Professed House, the Roman College, the Noviciate of S. Andrea and the College of the Fathers appointed to hear confessions in S. Peter's.^{b)} But beyond this Paul V. would not go; and he gave good reasons for his decision.

It seems that one day the Envoy of the Duke of Mantua, Monsignor Aurelius Recordati was urging His Holiness to proceed with the Canonization, since after so searching an investigation there could be no ground for delay. In order to add weight to his words, he brought with him a list of Saints, who had been canonized in a shorter period after their death.* To all his arguments the Pope gave but one a reply. He said with a smile: "To declare those to be saints, who were human like ourselves is the most important act that the Pope has to perform. Do not wonder then, if I act prudently and cautiously. Before taking such a step I must completely satisfy my conscience."^{c)}

^{a)} Summ. Tit. VII, § 1, pp. 120—179. — ^{b)} Ibid. § 2, p. 180. — ^{c)} Resp. P. III. a. II, § 6, p. 30.

This delay, though highly honourable to the Holy See, seemed for a time to veil the lustre of the Beato's fame. But it was not so in reality. For had Paul V. at once proceeded to the Canonization one Pope only would have done honour to Aloysius by virtue of his Apostolic authority. Owing to this delay however, each succeeding Pope was privileged to add a stone to the temple, while awaiting the time appointed by His Divine Majesty for the bestowal of the highest honour than can be conferred by the Church. Pope after Pope with scarcely an exception, contributed his share to the edifice, each following the inspirations of the Holy Ghost.

Gregory XV., who succeeded Paul V., would have enrolled S. Aloysius at once among the Saints^{a)} but at the request of the General of the Society, Mutius Vitelleschi, His Holiness had decided that the son should give way to the father, and therefore had promised first to canonize S. Ignatius and after him S. Francis Xavier. He had however already done homage to S. Aloysius by giving permission in a Brief, dated the 2nd of October, 1621, for the Mass and Office of the *Beato* to be used, on the 21st of June by all priests of the Society, and by all other priests who said Mass in Jesuit Churches.

Urban VIII. extended this same privilege to other Churches, by Briefs, dated May 25, 1624, and November 26, 1629.^{b)}

Innocent X. abstained from further action in the matter; but when Auditor of the Rota in 1618, he had taken a prominent part in drawing up the reports and placed on record his opinion that Aloysius was worthy of canonization.^{c)}

Alexander VII. gave a fresh impulse to devotion to S. Aloysius by a Brief dated May 22, 1662 wherein he gave permission for his votive mass to be celebrated during the year in the Church of SS. Nazario and Celso, and this permission was extended, by a Brief dated September 26, 1662, to all Churches belonging to the Society.^{d)}

Clement IX. was so anxious for the Canonization of Aloysius, that his Confessor, Father Aloysius Spinola, in a letter to Germany dated October 20th, 1668, was in a position to speak of it as imminent.^{e)} The sudden death of the Pope however, prevented its accomplishment.

a) Inform. p. 13. — b) loc. cit. p. 14. — c) loc. cit. p. 15. — d) loc. cit. p. 15.
— e) Summ. Tit. VIII, § 6, p. 285.

Clement X. owed S. Aloysius a debt of gratitude, for on two occasions he had by his intercession saved the life of the Pope's brother, John Baptist Altieri, afterwards a Cardinal, when dangerously ill. For this reason he desired to evince his gratitude by canonizing S. Aloysius; but at the earnest request of Father John Paul Oliva, who was at that time General of the Society of Jesus, he first canonized S. Francis Borgia. However, in proof of his devotion to Aloysius he signed the Decree for the Canonization of B. Francis Borgia on June 21st, the anniversary of the death of S. Aloysius, and not content with this, on January 30, 1672, His Holiness ordered his name to be inscribed in the Roman Martyrology, with the beautiful eulogy bestowed on him by the Rota. "*Romae beati Aloysii Gonzagae S. J. principatus contemptu et innocentia vitae clarissimi* — famous for the innocence of his life and the contempt of his principality." This was such a special distinction that among Theologians of the time the question was raised as to whether it would not in itself entitle a Servant of God to be declared a Saint without any further proceedings.^{a)}

Innocent XI. also desired to promote the Canonization by extending for a longer period the permission already given for the Mass and Office of the "Beato". This was granted by a Decree of the Congregation of Rites, dated Sept. 26th, 1678.^{b)}

Clement X. likewise interested himself in the Canonization, and caused the proceedings in regard to it, to be again taken in hand by the Congregation of Rites. Thanks to the zeal and energy displayed by Cardinal Fabroni, the "Reporter" (Ponente), and by Father Andrew Budrioli, the "Advocate", the happiest results were expected. When the Promoter of the Faith reported progress to the Pope, His Holiness was deeply moved and exclaimed: "*There is no one I would more willingly canonize than this holy youth. Whilst ranked among the Beatified he has in fact gained such a reputation for holiness that he has become more renowned in the Church throughout the world than many Saints after their Canonization.*" The Canonization of one so holy will be a joyful event for the whole Church and an honour to the Holy See. There cannot be the slightest doubt, for all the Courts concur. *Consequently the Holy See has not to*

a) Inform. pp. 15, 16. — b) Summ. Tit. VIII, § 1, p. 270.

canonize him, but rather to declare that he has already been canonized by the Church." Clement however did not live to see the fulfilment of his wish.^{a)}

Under Innocent XIII. the proceedings were vigorously pushed forward. At length the time came when the work, which had almost



Pope Benedict XIII.

who canonized S. Aloysius and named him the Patron of youth.
(See Appendix, ch. 5.)

been promoted by every Pope during a hundred and twenty years, each emulating the other in zeal, was at length accomplished.^{b)} It was Benedict XIII. who was chosen by God to crown the work. From his childhood he had entertained a marked devotion to S. Aloysius. Following his example he resigned

a) Inform. pp. 16, 17. — b) Ibid. pp. 17, 18.

his title of Prince Orsini and became a humble son of S. Dominic. He always kept a picture of S. Aloysius in his cell, and read his life over and over again. When he became Cardinal Archbishop of Benevento, he celebrated with the members of his Chapter the Feast of B. Aloysius in the Jesuit Church in that city. In 1709 he consecrated an altar in honour of B. Aloysius in the Carmelite Church, and nine years later also consecrated one in the Jesuit Church. In order to spread the devotion to the "Beato", he obtained from Rome in 1716 for the clergy of his Cathedral the privilege of using his Mass and Office. This privilege was extended to the whole Archdiocese in 1781. As soon as Benedict learned that the process of the Canonization of his heavenly patron was being energetically pushed on in Rome, he ordered public prayers to be said for the happy issue of the affair. Moreover he promoted this work so pleasing to God and so dear to his heart both by word and by writing. That which he had earnestly desired he actually accomplished when raised to the Pontifical Chair in 1724.^{a)}

On April 20th, 1726, on the anniversary of the baptism of S. Aloysius, after prolonged fasting and prayer, he determined to canonize him and ordered the Decree to be drawn up. The solemn Canonization took place on the 31st December of that year in Saint Peter's, jointly with that of S. Stanislaus Kostka.^{b)}

"On this day", thus speaks the Pope himself in the Bull of Canonization, "which is dedicated to our predecessor, S. Sylvester, Pope and Confessor, with indescribable joy and pomp, we are come to the Basilica of the Prince of the Apostles to enrol among the Saints the angelic youth Aloysius, the cleric who so triumphantly passed through the ordeal of religious life."

Great indeed was the rejoicing throughout Christendom, and festivals and processions in thanksgiving took place everywhere. Let us glance for a moment at the Festival which was held in Vienna on the first Sunday of August in the following year. The procession started from S. Stephen's Cathedral, passing through the city to the Jesuit Church. At the head of it walked children selected from the various schools. After

a) Bened. XIV. Op. omnia. Venet. 1767. Tom. I, App. X, p. 251. — b) Bull. Roman. Ed. Roman. 1736. p. 171.

them was borne a picture representing incidents in the lives of SS. Aloysius and Stanislaus, and then, preceded by a choir, came members of the Sodalities of the B. Virgin, and other youths, including many sons of the nobility, all walking two and two and carrying lighted torches. They numbered 4000. Another splendid picture now attracted the attention of all. It represented Aloysius at the age of fifteen, kneeling with his attendants before the miraculous statue of our Lady, from whom he received his call to the Society. It was escorted by members of the Sodality. Next came the banner of the Sodality with a Guard of Honour, consisting of eight associates in gala costume carrying gilt wands, besides hundreds of others with torches. These were followed by two other sodalities, one composed of citizens of Vienna, the other of resident Italians.

Behind these in a long line came the various ecclesiastical bodies, which always took part in the grand processions. To them succeeded 200 members of the Society of Jesus, headed by a large banner, on one side of which was represented S. Ignatius, on the other S. Stanislaus and S. Aloysius, with this inscription: "*Sancti Patris Ignatii gloria in duobus suis filiis gemina.*" "The double glory of the Holy Father Ignatius in his two sons." Following this were the novices of the Society, ten of them carrying a life size statue of S. Stanislaus with the Divine Infant in his arms; then lay Brothers and scholastics, eight of the latter carrying a magnificent statue of S. Aloysius holding in one hand a lily and in the other a crucifix; then priests of the Society in gorgeous vestments.

The procession was closed by pages of the Imperial Court, Town Councillors, officers of the army, the clergy of the various churches, the Cathedral Chapter, the Archbishop, Monsignor Colonitz, the Papal Nuncio, and the foreign Ambassadors, the empress Elizabeth Christina and the archduchess Magdalen, all surrounded by their court. The festival lasted full eight days.^{a)}

Let us resume the thread of our narrative. It has been said how near to the heart of Benedict XIII. lay the desire to see Aloysius duly honoured. He was not content with what he had already done. He had on June 21st, 1725, given

a) Litt. ann. Prov. Austr. S. J. an. 1727. ch. IX.

S. Aloysius as patron to all students in the schools of the Society of Jesus.^{a)} In the year before his death, 1729, he placed all colleges, Grammar schools and High schools under his patronage.⁷ His successor Clement XII. furthered the devotion by enriching with plenary indulgences^{b)} the pious practice of the "Six Sundays of S. Aloysius" started some time previously.⁸

Benedict XIV.^{c)}, Clement XIII.^{d)}, Pius VII.^{e)} and Gregory XVI.^{f)} also contributed to the same end.

The devotion of Pius IX., to S. Aloysius is still in the recollection of all. He appointed his feast-day for the ceremony of his coronation, and every year on June 21st sent precious gifts to the tomb of the Saint where he was often seen kneeling in prayer. In an audience granted to the German college in the November of 1873, the venerable pontiff recommended to the students devotion towards our Saint in these words: "I still remember," he said, "with what deep emotion I read in my youth the life of the angelic young man and how many tears I shed over it. Read, my sons, the life of this Saint, not only to rejoice in the sweet odour of his virtues, but to emulate them, and to grow like him in the perfect love of God."

In a decree of June 4th 1861 the Holy Father enriched the devotion of the Chapels called "le Cappellette" of Saint Aloysius with great indulgences; and, on the 25th of July 1861, he issued a decree granting to all priests, permission to say the votive Mass of the Saint in the Church of S. Ignatius, on all days, except Feasts of the first and second class, when white vestments could be used in the Church.

The splendid Brief of our glorious reigning Pontiff Leo XIII. shows beyond a doubt that His Holiness is behind none of his illustrious predecessors in devotion to S. Aloysius and zeal for his honour. We shall close this chapter with the text of the Brief:

Pope Leo XIII.,

To all Christian people who read this letter, health and
Apostolic Benediction.

Timely and auspiciously does it happen that on the 21st of June of this year, solemn festivities are to be held in honour

a) Orig. del Coll. Rom. an. 1725. — b) In an audience of December 11, 1739.
— c) Decree of April 22, 1742. — d) Boero, Vita di S. Luigi, Roma 1862, p. 258. —
e) Ibid. — f) Decree of July 25, 1842.



Statue of saint Aloysius, Patron of youth,
made by brother Besqueut S. J., and preserved at Sainte-Marie-des-Champs,
Toulouse.

of S. Aloysius Gonzaga to commemorate the third centenary of his most blessed death. We have been informed that this happy recurrence has inflamed with a remarkable love and desire of holiness the minds of Christian youth, and that they have seen in this occasion an admirable opportunity to testify by a manifold demonstration their love and reverence to the patron of youth. Nor does this appear to be confined to the country which gave birth to S. Aloysius, but his name and fame have gone abroad widely and in every land. We, who from our earliest years have been wont to pay the deepest devotion to the Angelic youth, were filled with delight at the news.

With God's aid we trust these solemnities will not be without fruit to Christians, especially to the young, who while they pay honour to their patron and protector, will readily recall to mind the marvellous virtues of which as long as he lived he was so striking a model. And as they reflect upon and wonder at his holiness, we may hope that with the help of God they will try to fashion their thoughts and minds after his, and strive to be the better by his imitation. It would be impossible to put before catholic youth a more striking example or one richer in those virtues which ought to be the chief glory of the young. For from the life and practice of S. Aloysius many are the lessons they can learn, how by care and watchfulness to keep their innocence unsullied, with what constancy they are to chastise their bodies and put out the fire of unlawful desires, how to despise riches and condemn honours, in what spirit and intention to devote themselves to their studies, and to all the other duties of their time of life. Thence too will they derive that teaching, so specially needed in these our days, with what faith and love they ought to cling to Mother Church and to the See of S. Peter. For this angelic young man, whether living at home, or as a page in the Court of Madrid, or when, after his renunciation of his principedom, he was applying himself to the cultivation of his mind in holiness and learning within the Society of Jesus, — where he had obtained what he desired, and rejoiced to see all approach to honours cut off, and his life entirely dedicated to the salvation of his neighbour, — in all these walks of life he bore himself so that he not only far excelled everyone, but left behind him a most splendid example of holiness.

It was then a wise idea for those who preside over the instruction and education of youth, to put S. Aloysius forward as a most noble pattern for imitation. In this they do but follow the counsel of our predecessor Benedict XIII., who chose S. Aloysius as the chief heavenly patron of the young who are engaged in their studies. For this reason the societies of Catholic youth, which have been founded in Italy and elsewhere to keep with special honour this festival of S. Aloysius are deserving of high praise. We are well aware what zeal and care they have brought to the work of preparing for this celebration in which the whole catholic world is joining in honour of the Angelic youth, and what trouble they are taking that the pious pilgrimages to the birth place of the Saint and to this City, where his chaste remains are preserved and honoured, should, be remarkable for the piety and the number of Catholics who take part in them.

We learn also that a method has been offered to boys and girls of testifying the first fruits of pure love and devotion to Aloysius. Forms are being widely distributed, already made illustrious by some august names, in which they and their parents can inscribe themselves as his servants and clients. We trust and wish that this rare zeal, these holy resolutions and desires may through God's favour have an excellent and happy issue. Meanwhile since we have lately been implored to enrich and adorn this festivity with the heavenly treasures of the Church so that it may produce still more plenteous fruit for souls, we have deemed it right graciously to accede to these petitions.

Wherefore by the mercy of Almighty God, and with the authority of the blessed Apostles Peter and Paul, we grant in the Lord, a plenary indulgence and remission of all their sins to all the faithful of both sexes who shall have attended each day the Triduos or have been at least five times to the devotions of the Novenas to be held before the Solemnities that shall be ordered by the respective ordinaries. And on these conditions, that upon the day of the feast or on any of the days of the Triduo or Novena which they may choose, after a truly contrite confession and holy Communion, they devoutly visit any Church or public oratory, where the feast of S. Aloysius shall be celebrated, and there pour forth pious prayers for the peace of Christian princes, the uprooting of heresy, the conversion of sinners and the exaltation of our Holy Mother the Church.

To these we grant a plenary indulgence, and a remission of all their sins. To any who are contrite at least in heart and make the pilgrimages to these spots mentioned above, and also to children who as best they can and to their parents who sign their names in honour of S. Aloysius, provided they have been to the triduos or novenas as above said, we grant an indulgence of seven years and of seven forty days in the usual form of the Church. And all these indulgences may, by way of suffrage be applied to all who have died in a state of grace. They are to be of avail for this year only.

We wish also that to the copies and impressions of this letter, signed by a Notary public and sealed by any ecclesiastical dignitary, the same credence be given as would be to these presents, if they were shown.

Given at Rome under the fisherman's ring at S. Peters, January 1st, 1891, the 13th year of our pontificate.

N. Cardinal Ledóchowski.

CHAPTER VI.

S. Aloysius honoured by God after his death.



God never allows himself to be outdone in generosity. Aloysius had given himself and all that he possessed to God, and God on His side gave him all he desired. Even during his lifetime our Saint declared that he had never prayed for anything that he had not obtained; how much more then now that he is in heaven receiving the reward of all his virtue. In fact it would be an endless task to try to recount all the graces and favours received through his intercession. The miracles related by Father Cepari, fade away in comparison with those that happened after his time.

As early as 1756 there appeared in Padua a book in four volumes entitled: "Of the miraculous favours wrought by S. Aloysius Gonzaga of the Society of Jesus".⁹ The author of the book was Father Andrew Budrioli, who was born at Forli Dec. 20th, 1679, and entered the Society of Jesus on May 4th, 1695. This pious and learned religious, whose name we have

already met with more than once, had received from his Father General, Michael Angelo Tamburini, the honourable commission of acting as advocate for the Canonization of Blessed Aloysius and of preparing the necessary papers. Budrioli set about the task with all possible zeal. When his immediate aim, the Canonization was obtained he still spared himself no pains, devoting his whole life to the glorification of the Saint. But this is not surprising since he owed its prolongation to the powerful intercession of the Angelic youth.

- Budrioli had never been strong. His health began to give way, and in 1717 he rapidly grew so much worse that it seemed that he must very soon share the fate of his brothers, who had died of consumption. In obedience to an interior impulse, he bound himself by a vow, if he recovered, not only to do everything in his power to promote the Canonization of the Blessed Aloysius, but also to write all the evidence necessary with his own hand. He was at once cured, and he lived more than forty years, during which his one aim and object was the glorification of his heavenly benefactor.^{a)} Thus in the four volumes of the work mentioned above, he has collected two thousand three hundred and forty five miracles wrought through the invocation of S. Aloysius, including the account of his own recovery. Of course it would be impossible for us to relate, however briefly, the history of all these favours.

In the year 1736, Father Retz, the General of the Society of Jesus was dangerously ill. He was suffering from an abscess on which six painful operations had been performed in vain. He received the last Sacraments, and his death was hourly expected. One day Father Budrioli came to see the sick man. He exhorted him to address himself with confidence to S. Aloysius, whose picture he left with him. The General, though entirely resigned to the will of God, began to ask for the favour, as he was desired, and he begged Father Budrioli to get others also to pray. The next day all the Novices and Scholastics assembled at the tomb of the Saint and there received Holy Communion and prayed earnestly for the recovery of their beloved General. Then came June the 12th when the Novena in honour of S. Aloysius begins. Father Retz felt in his soul a

a) "Delle grazie di S. Luigi." Tom. IV. pp. 105-106.

marvellous confidence and assurance, such as he had never before experienced. On the first day of the Novena an improvement began, and steadily increased through each of the succeeding days, until, when the day of the Feast arrived, the



Miraculous Picture of S. Aloysius at Sasso in Valtellina.

From a picture painted in Milan in 1608, and given that same year by Father Carrara, Rector of the College of the Society at Como, to Don Nicolas Longhi, Vice-Curate, of Sasso.

(See Appendix, ch. 6, p. 318.)

General was perfectly well. From that day forth all the influence he possessed as General of the Society was exerted to promote the devotion to S. Aloysius, not only among his own subjects, but amongst all ranks and classes of men.^{a)}

a) l. c. pp. 489—492.

On February 10, 1765, in the Noviciate of the Society of Jesus at Rome one of the Novices, Nicholas Aloysius Celestini, was lying at the point of death. Suddenly the colour returned to his face and with sparkling eyes and a clear voice he cried out: "I am cured. S. Aloysius has restored me to health. I have seen him; he has spoken to me; he has granted my prayer. I can see and distinguish everything in the room. Look at me. I am perfectly well. Bring me my clothes and give me something to eat." They all pressed him to tell what had passed. And this is the substance of his narrative. During the whole morning his eyes had kept constantly yet involuntarily turning towards the wall on which hung a picture of S. Aloysius. Suddenly the picture was bathed in a flood of light, and the Saint seemed to come forth towards him in its midst. In his left hand he carried a Crucifix. His appearance was entrancingly lovely and gracious, as with his right hand he beckoned to the sick youth to come to him. This Nicholas endeavoured to do, and, as those who were with him had noticed, he rose up in his bed, but fell back again from weakness. At the same time he could not refrain from exclaiming: "Oh my Saint, how beautiful, how beautiful you are!" In obedience to a second sign again he raised himself up, and the Saint said to him: "Which do you desire, recovery or death?" He answered: "Whichever God wills." Then S. Aloysius replied: "Because throughout your illness you have wished for nothing but to receive the Holy Viaticum and have been in all things wholly resigned to the will of God, He has at my intercession granted you life. And this, that you may strive earnestly to perfection, and may do all that is in your power to spread the devotion to the Sacred Heart of Jesus which is specially pleasing to God." Then the Angelic youth said several other things to him, some for his instruction and others to console him. He promised him that his disease should never return. Finally he desired him to practice the devotion of the six Sundays in honour of his six years in the Society of Jesus. Celestini then summoned up courage and asked to be relieved from the violent head-aches from which he frequently suffered. But the Saint answered with great kindness: "It is not God's will that you should be wholly free from this trouble. Besides I wish you should endure it from time to time in memory of

the sufferings of Christ and in imitation of me, for all my life I desired to have similar pains for the sake of greater conformity with my Lord, Who bore so much for me." Here S. Aloysius blessed him with his right hand, and vanished. The joy of the Novices can easily be imagined, as they went with their Brother to the Church, there to pour forth their united thanksgivings to God and to the Saint. Celestini was ever from that time forth an ardent promoter of the devotion to the Sacred Heart of Jesus.^{a)}

In the year 1634 Joseph Spinelli, a Scholastic of the Society of Jesus in the College at Palermo, had an apoplectic fit, which deprived him of all movement and speech, though it left his mind unharmed. He had received the last Sacraments and was supposed to be dying. But in this extremity a firm confidence sprung up in his mind that S. Aloysius, of whom he had a relic in his room, would cure him. During the night of 11th February he fell into a deep sleep and in a dream saw S. John Berchmans and S. Aloysius standing before him. They graciously asked him what he wished from them: "The restoration of my speech and my health," said the sick man. "You shall have both", said S. Aloysius, and added: "Be strong and courageous, for you have a long journey before you." On this he awoke, but immediately relapsed into a gentle slumber. Again he saw the two angelic youths standing before him. S. John Berchmans held a little vase in his hand. S. Aloysius admonished him to become a Saint, and make a good use of his restored speech, and to embrace gladly for the love of Christ all the severe labours and crosses that awaited him, promising that he himself would be his guide. Then he commanded the sick man to renew a vow, which he had made a few days before, that he would fast on the eve of the Feast of the Saint, and practise some other devotions. After this he dipped his finger in the vase and touched his tongue. Suddenly the sick man cried out in a loud voice: "O Blessed Aloysius! O Blessed Aloysius!" Four days later the two angelic youths appeared to him again. S. John again came with vase in hand. Aloysius gave his client some useful admonitions, and bade him henceforth take the name of Aloysius, then again he dipped

a) Vita di S. Luigi. Roma, 1862. P. IV, pp. 272—274.

his finger in the vase, and anointed the thigh, side, and arm of the lame man, saying to him: "Almighty God grant you may walk, through the merits of our holy Father Ignatius, and may your walking be to you unto eternal life. Amen." S. John wiped the parts that had been anointed, and Aloysius said: "Now, Joseph, stand up, you are cured, be true to your promises and lead a holy life." The two heavenly benefactors then disappeared, and Joseph awoke and called out: "O my dear Aloysius! O my dear Aloysius! I am cured, I am perfectly well!" Amidst tears and thanksgiving he rose at once and went into the Church, where he served Mass, and full of blessed joy received holy Communion. He continued his studies, became a Priest, and obtained the grace to be allowed to go to the Indies on the Missions. His superiors sent him to the Philippine Islands, where Father Aloysius, as he was now always called, lived as an Apostle and died like a saint.^{a)}

Our Saint worked a number of miracles in favour of the Canon Wolfgang von Asch of Landshut, in Bavaria. He himself made a statement on oath, which was printed and published. When in the year 1617 Wolfgang was studying rhetoric with the Jesuits at Munich, he was attacked by an illness which deprived him of his sight and caused him great suffering. After many unsuccessful efforts, the doctors declared the evil to be incurable. It happened that a fellow-student of Wolfgang, Antony di Lambertengo, came back after the vacation bringing with him a little bottle of wonderful oil. This was taken from the lamp that burned before the picture of S. Aloysius at Sasso, his home, which worked numberless cures. Antony related to Wolfgang's master, Father Spaiser, the wonders that had occurred in his town, and the Father immediately hastened to his sick pupil with the little phial. He narrated to him the prodigies wrought by the intercession of the Saint, and encouraged him to have recourse to him. Wolfgang, who up to this time, had known little beyond the name of the Saint, felt at once in his heart a great confidence in the Saint's power. He prepared himself by the reception of the Sacraments for the administration of this heavenly remedy, and his eyes were three times anointed with the miraculous oil.

a) *Acta Sanctorum* l. c. pp. 1075—1078.

At the third unction he felt a terrible pain, as if a hand was pressing his eyeballs, and there came from his eyes a quantity of matter and water. When he opened them, all were rejoiced to see that they were perfectly cured and healthy. In thanksgiving in his latter years, Wolfgang three times made a pilgrimage to Rome to the Saint's tomb. On these occasions he several times experienced the wonderful protection of his holy Patron, who visibly appeared to him, as is related in the above-mentioned attestation with all the circumstances. When in 1636 the Swedes took possession of the city of Landshut, Canon Wolfgang was sent as a hostage to Augsburg, where he remained in prison nearly three years. In consequence of the many sufferings he had to endure in this confinement, he became very dangerously ill. When he was apparently dying and was already even thought to be dead by the bystanders, he saw S. Aloysius standing beside his bed and scattering roses upon it. Wolfgang promised a second pilgrimage to Rome, if Aloysius would obtain his cure, and from that time he grew better. His recovery was so extraordinary, that the doctor, when he saw one whom he had given up as dead coming to meet him with outstretched hands, exclaimed full of astonishment: "You are the disgrace of physicians and of the art of medicine. We not only thought you dying, but already dead." Though the medical man was a lutheran, he made no objection to acknowledge openly, that this cure was a great miracle. Several witnesses heard him say that the doctors employed would have hastened the sick man's death instead of prolonging his life, had not a heavenly Power intervened. This is so much the more credible from the fact that the sick man was ordered to be bled no less than fifty two times. On taking leave, the doctor said: "You raise doubts in me regarding my religion," and he asked for the life of the Saint, to whom Wolfgang ascribed his cure, that he might read it.

Among the many works which the cultured and industrious Father James Bidermann left behind him was an interesting little Latin book, which contains a detailed account of the story of Canon Wolfgang. It ran through many editions and has been given a place in the Bollandists and in the History of the Province of the Society of Jesus of Upper Germany. The work was a posthumous production and was first published in 1640.

It has for its title: *Aloysius; or The favours conferred by God through the merits of B. Aloysius upon Canon Wolfgang von Asch.*^{a)}

After Rome, Castiglione and Florence, no place was more remarkable for its devotion to S. Aloysius than the rich district of Valtellina in Northern Italy. Of fifteen miracles approved by the Holy See for his Canonization as many as seven were selected from the processes held in Valtellina of miracles wrought in that neighbourhood. The great sanctuary of our Lady at Tirano, midway up the valley between the lake of Como and Bormio, attracted, among the throng of pilgrims, in 1607, Father Scipio Carrara, Rector of the Jesuit College at Como. At Morbegno he fell in with the parish priest of Bormio, Monsignor Peranda, and they journeyed on together. At Tirano the Father lent Peranda a life of the newly beatified Aloysius, to whom the priest had already a great devotion. The book passed from hand to hand till it came to the curate of Sasso, a little hamlet of shepherds in a bleak and inhospitable corner of the valley. So full was this good curate, Nicholas Longhi, of the Life that he always carried it about with him, and read it constantly to the people, and he especially strove to excite devotion to the Saint among the pious ladies of Sondrio and the neighbouring towns. Nicholas never rested till he had got from Father Carrara a picture of S. Aloysius, which he put up in his little village church, and before which a lamp was kept burning. It was the oil from this lamp which God chose to employ as the medium of the wonders by which to glorify his angelic servant.

So numerous were the miracles that began to be wrought, that, in 1608, Father Cepari endeavoured to have a canonical investigation on the spot. Difficulties arose from the authorities, who were mostly protestants. But finally in 1611 faculties were given to Monsignor Peranda to make the requisite enquiries, and to receive the depositions on oath. The devotion to S. Aloysius was greatly increased by the gift of a relic of the Saint from Prince Francis Gonzaga, his brother.

It soon became evident that a church would have to be built, capacious enough to receive the crowds of pilgrims who flocked to the new sanctuary from far and near. The work seemed

a) Acta Sanctorum l. c. pp. 1078—1084.

specially blessed by God, for when least expected, in digging the foundations, an abundance of sand, clay and stone of an excellent quality was discovered, and, still more important, a plentiful stream of pure water sprang up which came to be regarded as having miraculous powers.

A vast Church was completed in 1664, when it was solemnly consecrated by the great Cardinal, Frederick Borromeo. The dedication was, like that of the old church, S. Michael; but in popular parlance, it was always known as the Church of the



Relics of S. Aloysius at Sasso in the Valtellina.

(See Appendix, ch. 6.)

Beato. Among those who received a special assistance at this shrine was Giovanna, a daughter of Prince Francis Gonzaga. She had been on a visit of devotion to Sasso, and was going on to Our Lady of Tirano, when the carriage, in which she drove, was overturned at a steep ascent, and rolled down into the torrent below. The servants made their way down at once, expecting to find their mistress lifeless or mangled by the fall. To their surprise they discovered her sitting quietly as if nothing had happened, with a pet dog on her lap. She said that as she fell she invoked our Lady and her Blessed uncle, and she felt that an invisible hand had supported and protected her.

She showed her gratitude in after life, when she was married to a Spanish nobleman, Don James Zapata, and was living at Milan. The precious relic of the Saint which her father had given to Sasso, Giovanna caused to be enshrined in a splendid reliquary of silver enriched with costly jewels.

As Saint Antony of Padua is known in Northern Italy by the name of *il Santo*, so from the number of miracles which were wrought through his intercession was S. Aloysius known in those parts as *il Beato*.

We must not linger further over the favours which God, here and in other places, has granted at the petitions of S. Aloysius. No one can fail to be astonished, who reads the ecclesiastical records and other authenticated documents in which they have been collected, so numerous, so extraordinary and so various are they. There is no bodily want, no spiritual need, no case so hopeless, in which God does not grant help through the intercession and merits of S. Aloysius. Thus does God honour those who give Him honour. We may exclaim: "*Nimis honorati sunt amici tui Deus, nimis est confortatus principatus eorum.* — Thy friends are made exceedingly honourable, their principality is exceedingly strengthened." Ps. CXXXVIII 17.



Conclusion.

Chronology of the Life of S. Aloysius.

- 1568 March 9. Birth and baptism of S. Aloysius, at the castle of Castiglione. p. 7.
- 1573 S. Aloysius, then nearly five years old, stays for several months at Casal Maggiore. While there he exposed his life to great danger by firing a cannon. p. 9.
- Beginning of June, he returns to Castiglione. p. 10.
- 1576 The Saint, then eight years old, stays at Monferrato, where his father Don Ferrante had gone with his whole family, because of the threatened plague. p. 15.
- 1577 June. Departure from Monferrato. Stays several months at the Bagni di Lucca. Towards the end of August leaves for Florence. p. 16.
- 1578 Residence in Florence. S. Aloysius then ten years old makes a vow of perpetual virginity before the picture of our Lady of the Annunziata, in the church of the same name. p. 17.
- Pays a passing visit to his father, at the Bagni di Lucca.
- 1579 Residence in Florence. In September, pays another visit to his father at the Bagni di Lucca. On Nov. 10, leaves Florence for Mantua, where S. Aloysius, then eleven years old, resolves to embrace the religious state and give up the Marquisate to his brother Rodolph. p. 22.
- 1580 Between June 18 and June 20, goes to Castiglione. There the gifts of prayer and of tears are bestowed on S. Aloysius. p. 24.
- July 22. He receives his First Communion, at the age of twelve years and four months, from the hands of S. Charles Borromeo. p. 28.

- 1580 Nov., goes to Casale Monferrato; is nearly drowned on the way. p. 30.
- 1581 Residence of S. Aloysius, then thirteen years of age, at Casale Monferrato. Here he makes the resolution to enter the priesthood.
May. He returns to Castiglione where his life was in danger by fire. p. 36.
September. He sets out from Italy to meet the Empress at Trent. Sept. 26, Padua, Vicenza; Sept. 30, Verona, Brescia, Lodi; Oct. 8, Pavia; Oct. 12, Novi; Oct. 16, arrives at Genoa; Nov. 8, leaves Genoa for Marseilles; Dec. 12, lands at Collioura. pp. 45, 379.
- 1582 Jan. 6, Barcelona; Feb. 5, Saragossa. Feb. 10. He leaves for Madrid; March 6, arrives at Madrid; Nov. 21, death of Don Diego, Infante of Spain, to whom S. Aloysius had been page of honour. p. 46.
- 1583 August 15. He is called to the Society of Jesus. p. 54.
- 1584 In the early part of this year S. Aloysius returns to Italy. July, arrives at Castiglione. Visit to the princes of Northern Italy. Departure for Milan. pp. 60—70.
- 1585 July. S. Aloysius leaves Milan and goes to Mantua to make the Spiritual Exercises and then returns to Castiglione. p. 78.
Nov. 2. He renounces his right to the Marquisate. p. 91.
Nov. 4. He sets out for Rome. p. 92.
Nov. 25. He enters the Noviciate of S. Andrea, Rome. p. 98.
- 1586 He makes his first year's noviciate at S. Andrea. Death of his Father, Feb. 13. p. 108.
Towards the end of Oct. goes to Naples. p. 144.
- 1587 May 8. S. Aloysius leaves Naples for Rome. He completes his course of philosophy at the Roman College. p. 151.
Nov. He begins his studies of Theology. p. 152.
Nov. 25. The Saint takes his first vows. p. 159.
- 1588 Feb. 28. He is ordained Doorkeeper; March 6, Reader; March 13, Exorcist; March 20, Acolyte. p. 159.
- 1589 S. Aloysius continues his studies of Theology at the Roman College.
Sept. He goes to Mantua and Castiglione to settle the dispute between the Duke of Mantua and his own brother Rodolph. p. 185.

- 1589 Nov. 28. He returns to Milan, and continues his studies of Theology, with but one short interruption. p. 199.
- 1590 S. Aloysius makes a passing visit to Mantua and Castiglione. March, 12. He returns to Milan. Has a revelation of his approaching death. p. 202.
May. Returns to Rome, and resumes his Theology. p. 213.
- 1591 S. Aloysius nurses the sick in the hospitals of S. Sisto and Sta. Maria della Consolazione. He takes the infection, p. 220.
June 20. His holy death. p. 239.
- 1600 April 4. S. Aloysius' apparition to S. Mary Magdalen of Pazzi. This and a miracle on April 8, in the Convent where S. Mary Magdalen was living, causes his cultus to spread rapidly through Northern Italy and Rome. pp. 257, 274.
- 1604 May 12. The Synod of Mantua petitions the Pope for the Canonisation of the Saint. p. 278.
June 21. The town of Brescia with the permission of the Bishop celebrates the feast of the servant of God for the first time. p. 280.
July 28. The picture of S. Aloysius for the first time exposed for public veneration in the Church of Castiglione. p. 281.
- 1605 May 13. In the Church of the *Annunziata* of the Roman College, the remains of S. Aloysius solemnly translated from the chapel of S. Sebastian to that of the Madonna. p. 245.
May 21. By permission of Paul V., the picture of the servant of God, in the Church of the *Annunziata* at Rome openly exposed to veneration. pp. 245, 297.
Sept. 26. In the Consistory Aloysius was *vivæ vocis oraculo* pronounced *Blessed*. p. 298.
Oct. 19. The Brief appeared in which the Pope confirms the title of *Blessed*. p. 298.
- 1618 March 26. Paul V. granted that the feast of B. Aloysius be held on the 21st of June, and the Mass of the day to be said in his honour, throughout all the States of the Gonzagas. This permission was soon afterwards extended to the houses of the Society of Jesus in Rome. p. 303.
- 1621 Oct. 2. This permission was extended to the whole Society of Jesus. All priests saying Mass in the Churches of the order were likewise allowed to say this Mass. p. 303.
- 1725 June 21. Pope Benedict XIII. gave S. Aloysius to the schools of the Society of Jesus as special Patron. p. 308.

- 1726 Dec. 10. The decree of Canonization of S. Aloysius signed by Benedict XIII. p. 306.
Dec. 31. The Canonization celebrated at S. Peter's. p. 306.
1729 Nov. 22. S. Aloysius declared special Patron of all students throughout the entire Catholic world. p. 308.

Let us conclude with a portrait of the Saint. We take it trait by trait from the acts of the ecclesiastical Processes which were drawn up for the purpose of his Beatification and Canonization.

From the testimony of those who knew him, Aloysius was of middle height, rather tall than short. His head was bent slightly forward, his eyes were large and dark, his nose somewhat aquiline. He was strongly built, but the austerities of his life soon undermined his robust health. Yet even his emaciated features, and his cheeks faintly tinged by the deep and intense emotions of his soul, could not conceal the natural vigour of his constitution.

His dress, while in attendance at Court, was of dark material, and was remarkable for nothing save its simplicity.

In his body there dwelt a soul which was truly great. Aloysius was endowed by God with the most brilliant talents. His professors and fellow-students all marvelled at his extraordinarily clear understanding which was joined to a most retentive memory. They were not less astonished at his wide knowledge and reading. To the rare keensightedness of his mind there was joined an equal strength of will. Lifted far above low aims, his will was ever directed to great things, and manifested an unusual energy in their pursuit.

While yet a boy, still more when a youth, Aloysius, by reason of his thoughtfulness and sober judgment, his prudence and quickness, was more than a man in his dealings. When his Brethren styled him their *little General*, the Fathers of the Roman College meant to express that if God did but spare his life, he would at some future time rule the whole Society of Jesus.¹⁰

From the report of his biographers, Aloysius was of a somewhat vehement temper, of a noble and chivalrous character as were his forefathers, full of courage and decision, in a word a born prince. It is sometimes said that pride is the prevailing

passion of great souls. If we are to believe Aloysius himself, it was the defect to which he was inclined. But this much we have seen, so hard had he laboured at the task of self conquest that it was impossible to cause him greater pain than by paying any compliment to his endowments.

His natural qualities however fade into the background when we compare them with the supernatural gifts granted him by God. Graces that are given to others after twenty or thirty years of hard struggle were already bestowed on him during his early childhood.

With him one particular virtue, supernatural charity in its twofold aim, first towards God Himself, then towards his neighbours, as God's handiwork and image, ruled over and added lustre to all his other virtues.

By reason of his sublime method of prayer, he was admitted to a sort of intuition of the Infinite Beauty of God, and he was attached to It with the most ardent and intense supernatural love. This charity attached him to God with such irresistible force, that it caused him even physical pain to withdraw himself from His gentle bonds. This loving appreciation of the Highest Good made all earthly goods, even the greatest, seem little in his eyes; it made him forget himself, or to speak more truly, for the honour of his Beloved, throw himself away zealously in His Service.

As he was thus raised above other men in his dealings with God, S. Aloysius produced a holy awe and respectful fear wherever he appeared. Everyone, young and old felt that in his presence they must keep a restraint upon themselves. Aloysius however in no wise showed himself cold and stiff with those about him. He was, though so severe towards himself, all love and affability with others, ever ready for harmless merriment as a means of approaching others. Most obliging towards everyone, he was most grateful for the least service, and could scarcely find words enough to express the thanks of his heart.

To seek out and to attend on the sick, to collect alms for the poor, even in the streets of Rome, such were his favourite recreations, which he begged from his superiors. But far nearer to his heart than their mere earthly welfare lay the salvation of the souls of others. To teach the ignorant, to instruct the careless in the public squares and streets in the truths

of religion, to lead them to confession, these were the tasks most dear to his heart. A great longing to carry the light of the Gospel to the heathen of India and Japan, had early stirred him when but a boy, and it waxed stronger with advancing years. Until this longing could be satisfied, he was a diligent apostle among his Brethren.

He sought to make peace between opposing factions, to banish open scandal from the world around him; and to do this he feared no sacrifice, and even gave up the peaceful solitude of his religious life, nor could he rest while men were in enmity to each other and to God.

Such love of his neighbour merited a great reward. This Aloysius obtained, for he died a victim of his devotion towards the plague-stricken.

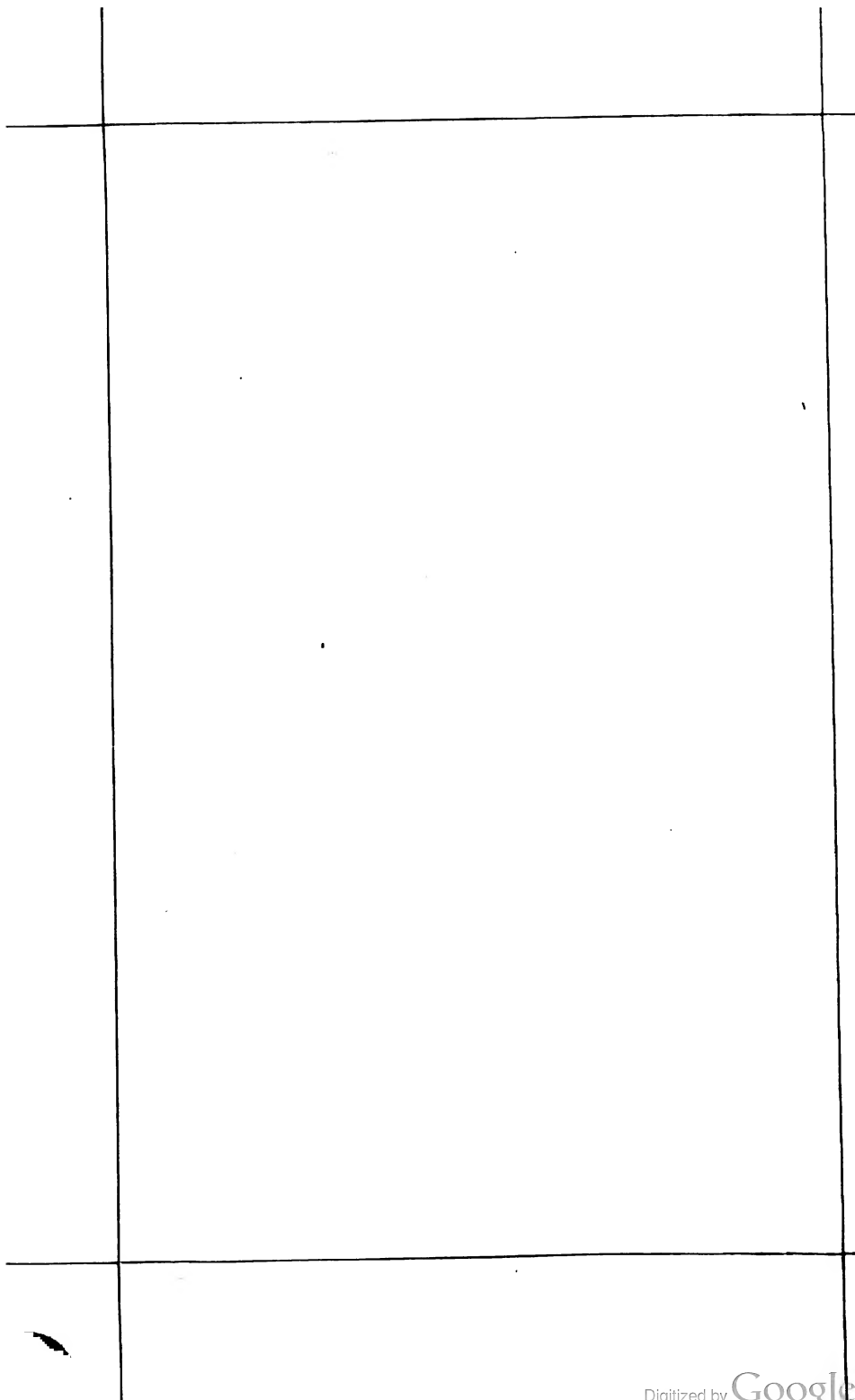
The ancients are praised for having in their master pieces wedded the graces of youth with the maturity of age. It is worthy of note that in S. Aloysius the Heavenly Wisdom, that orders all things well and wisely, had united wondrously many opposite qualities, the tender years of the child with the maturity of manhood and of grey hairs, the weakness of the flesh with the qualities of an Angel, the heights of earthly greatness with the depths of Christian humility, the sublimest gifts of contemplation joined to an active life, perfect innocence with the most severe penance, the pains of earth with the peace and joy of the blessed in Heaven.

This much we can say in conclusion, Aloysius Gonzaga was an extraordinary manifestation of God's power; but, for that very reason, as a learned layman¹¹ has declared, in him nothing can be measured by the ordinary standard.



NOTES.

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Coat of Arms of the Tana family.

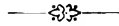
(See P. I, note 3.)



Coat of Arms of the Della Rovere family.

(See P. I, note 3.)

Notes to Part I.



1. (p. 3.) The Italian word Castiglione is derived from the Latin *castellum* and means, if the augmentative termination *one* be included in the derivation, a larger castle, a larger fortress, in contradistinction to an ordinary one (*castello*), or a smaller one (*castelletto*). But if Castiglione be derived immediately from the mediæval *Castellio*, it means a small fortress.

The designation *dello Stiviere* is an addition by which our Castiglione is distinguished from other places in Italy bearing the same name, such as Castiglione Mantuana and Castiglione Aretina, in the immediate neighbourhood.

Cepari calls it Castiglione dello Stiviere, whilst other writers generally call it delle Stiviere. The former may have been its original designation, and this is borne out by the following passage from Chap. 37 of Bonamente's *Chronicon Mantuanum*, quoted by Muratori in his "Antiquities of mediæval Italy":

"Ora qui appresso si ti conteroe (conterò)
Castelli, che Gonzaga dominava,
Del Bresciano e Cremonese diro
Montechiaro e Calcina dominava
Castel Goffredo, Castion dai Stivieri" etc.

Now here will I narrate to thee
The towns which the Gonzagas own
Of Brescian and Cremona land
They Montechiaro and Calcina hold,
Cas:el Goffredo and i Stivieri town.

Vide "Antiquitates Italicae medii ævi. Auctore Lud. Antonio Muratorio." Mediolani 1741. p. 1175. Castiglione di Stivieri is the form in which it is found in manuscripts, and this points in the same direction. Moreover in his will Don Ferrante calls himself Marquis of "Stiverio". Gonzaga Archives D. VI. 3.—1586.

If therefore it be true that our Castiglione was celebrated in ancient times for its silk and woollen boots, the addition of dello Stiviere or degli Stivieri may owe its origin to these industries; for, according to the Dictionary della Crusca, which is considered in Italy the authority in such questions, stiviere is the same as stivale, calzaretto, i. e. a little boot.

Arrighi says that the derivation of the name was suggested to him by one conversant with the history of the place. "Storia di Castiglione delle Stiviere sotto il dominio dei Gonzaga." Mantova, 1855. p. 169. But as the word "stiviere" became obsolete and therefore by degrees was no longer understood dello Stiviere or degli Stivieri may easily have become delle Stiviere. La Stiviera is not an Italian word. Janning, the Bollandist, invariably renders "Castiglione dello Stiviere", "Castilio Stiverorum", and therefore he seems to have considered Cepari's designation the correct one. *Acta Sanctorum Junii*. Tom. IV. Antverpiæ, 1707. However, the derivation of the name is just as uncertain as the origin of the town and fortress themselves.

2. (p. 3.) The writer here says that Don Ferrante was third cousin to Duke William of Mantua. It would have been more correct to have said that they were related in the third and fourth degrees. See Genealogical table.

3. (p. 3.) The Tana family are, according to a very old tradition, of German origin. Cibrario asserts this in his "Storia di Chieri". Torino, 1827. Tom. I. p. 146. The tradition certainly existed, and its correctness is by no means improbable. On the other hand, a further tradition that they descend from the Truchsess-Tanne-Waldburg family may have its foundation in an attempt to add fresh lustre to an honoured family by asserting its relationship to another high family, rather than in historical facts. The similarity of the names Tana and Tanne, the office of Imperial Cup-bearer or Butler which was hereditary in the Truchsess-Waldburg family, and the somewhat similar office of Steward to the Duke of Savoy, held by several members of the Tana family in the 16th and 17th centuries might be the grounds for such an attempt. Piedmont at the period referred to by Cepari was under French rule, and hence the fact that Donna Martha became maid of honour to Isabella, daughter of the King of France, on her marriage with Philip II. The Tanas gloried in reckoning among their descendants, in addition to S. Aloysius, B. Maria degli Angeli of the Discalced Carmelites. This Saint enjoyed during her lifetime so great a fame for sanctity that King Vittorio Amedeo II. often sought her out, in order to obtain her advice. She died in the year 1717. Donna Martha's brother, Hercules (vide Part I, Chap. 10, p. 62) was the great-grandfather of B. Maria degli Angeli.

Donna Martha's maternal grandfather, Jerome della Rovere, was the uncle of Cardinal della Rovere so often mentioned in this life of S. Aloysius. We shall not attempt to decide whether Donna Martha on her mother's side was also related to Sixtus IV. and Julius II., both of whom were descended from the house of della Rovere. A distant relationship to the house of della Rovere of Turin, from which Donna Martha's mother descended, and to that della Rovere of Savona, to which Sixtus IV. and Julius II. belonged, is highly probable.

At all events after the elevation of Sixtus IV. to the Papal chair, the intimacy between the two families became as close as if they were related. Compare the very serious work by Father Fedele Savio, S. J. entitled "*Le Famiglie della Rovere e Tana, Parenti di S. Luigi Gonzaga, Memorie Storico-Genealogiche*". Pisa, 1890. pp. 15, 18, 7. Two genealogical tables of the families de la Rovere and Tana, prepared with great care, are appended.

S. Aloysius is then, closely connected with Germany. He belonged to the Holy Roman Empire of the German Nation. On his maternal



Autograph of the Marquis Don Ferrante, father of S. Aloysius.

The original letter is in the State Archives at Florence.

Section, Archivio Mediceo. 2956. Lettere del Marchese di Castiglione.

side he was descended from Germans. On his father's side he was closely related with the present Imperial House of Germany. The ancestress of the House of Gonzaga di Castiglione was the noble Barbara, wife of Ludovic II., second Marquis of Mantua, and grandchild of Frederick VI., Burgrave of Nuremberg and first Margrave and Electoral Prince of Brandenburg. See Genealogical table.

Our illustration, taken from the painting in fresco by Andrea Mantegna in the "Camera degli Sposi" in the ancient Castle of the Gonzagas, which now serves for the archives, represents the scene of Lewis' reconciliation with his son Frederick. The Duchess Barbara of Brandenburg, who initiated and completed the work of reconciliation, appears in the middle of the picture, radiant with joy. On her right is seated Duke Lewis; behind him is seen his secretary Ascanius Andreasi. The grown-up children, John Francis, Rodolph (great-grandfather of Aloysius), and Susanna are standing further behind him. In the foreground at the feet of the Duchess are the younger children, Aloysius, Dorothy and Cecily. Frederick, who is coming up the steps with his trusty friends, is expected. The others are relations, servants and pages of honour.

On another wall of the "Camera degli Sposi" the following dedication may be read:

ILL. LUDOVICO. II. M. M.
 PRINCIPI. OPTIMO. AC. FIDE. INVICTISSIMO.
 ET. ILL. BARBARÆ. EJUS. CONJUGI.
 MULIERUM. GLORIÆ. INCOMPARABILI.
 SUUS. ANDREAS MANTINIA.
 PATAVUS. OPUS. HOC. TENVE
 AD. EORUM. DECUS.
 ABSOLVIT.
 ANNO. MCCCCLXXXIII.

To honour the illustrious and most trusty Prince Lewis, second Marquis of Mantua,
 and his illustrious consort Barbara,
 the incomparable ornament of her sex,
 their subject, Andrew Mantegna,
 completed this work
 in the year 1474.

4. (p. 7.) The fortress of Castiglione with the castle that once crowned the top of the hill, no longer exists. During the Spanish War of Succession, Castiglione, in consequence of the Treaty of Milan, March 3, 1701, came into the possession of the Imperial party. However, on the renewed attack of the French they were unable to hold out against Count Revel, and therefore were again obliged to forsake it in 1702. But the Austrians could not get over the loss of a place so important for strategical purposes, and so, at the end of August 1706, the Hereditary Prince of Hesse-Cassel, with a contingent from the Tyrol, determined to recover it. With his troops were united those of General Wetzel. The recapture of Castiglione therefore seemed to be secured, for it was garrisoned by only 500 French. However, as soon as Marshal Villars heard of the approach of the Imperial troops, he sought assistance from Count Medavi, who was stationed with his troops on the banks of the Oglio. He immediately appeared on the scene, and a decisive battle took place at Guidizzoli, in which the Imperial forces were beaten. Castiglione was retained by the French, and, to secure the possession of it for the future, Medavi considered it desirable to raze the fortress. He therefore ordered it to be demolished. This was done; and at the end of the year 1706 it was levelled to the ground. With it went the glorious castle which had sheltered so many heroes within its walls; and what is more, had the glory of being the birth-place of S. Aloysius. At first the walls of the room in which the saint was born, remained standing, but subsequently owing to the troubled times, these also were swept away. Of the castle there remains only the gateway, and after passing through it, on the right, an unimportant row of houses, which served as the governor's residence, besides the little Church of S. Sebastian. There is to be seen also here and there a watch-tower on the walls, which surround the hill. The only things saved from the venerable castle are eight stones which formed part of the floor of the room in which S. Aloysius was born. These

The, Guastala, Bozzolo and Sabbioneta.

Gonzaga of Mantua.	7		8		9	
	16		17		18	
	25		26		27	
Gonzaga of Castiglione.	34		35		<ol style="list-style-type: none"> 1) Ludovic I (Lewis) Gonzaga. 2) Guy. 3) Ludovic II. 4) Francis I. 5) John Francis. 6) Ludovic III, sur-named Turco. 7) Frederick I. 8) Francis II. 9) Frederick II. 10) Francis III. 11) William. 12) Vincent I. 13) Francis IV. 14) Ferdinando I. 15) Vincent II. 16) Charles I. 	
	42		43			
Gonzaga of Guastalla.						
Gonzaga of Bozzolo.						
Gonzaga of Sabbioneta.	25) Ferrante II.	33) Vincent.	41) Scipio.			
	26) Charles.	34) Ant. Ferdinando.	42) Ferdinando.			
	27) Ferrante III.	35) Joseph Mary.	43) John Francis II.			
	28) Ferrante I.	36) John Francis I.	44) John Francis.			
	29) Caesar I.	37) Pirro.	45) Charles Lewis.			
	30) Ferrante II.	38) Frederick, son of	46) Ludovic.			
	31) Caesar II.	39) Charles. [Pirro.	47) Lewis Rodomonte.			
	32) Ferrante III.	40) Ferrante.	48) Vespasian.			

Phototyp. Benziger & Co., Einsiedeln, Switzerland.

The portraits in the Hall of the Ducal Palace, Mantua. — The portraits of the members of the Castiglione, Sabbioneta branches are from marble busts and oil paintings in San Sabbioneta, Mantua. — The portraits of the members of the branches are from marble busts and oil paintings in San Sabbioneta, Mantua.

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are preserved in the College belonging to the "Virgins of Jesus" at Castiglione which will be referred to hereafter. On entering the rooms in which Cinthia, niece of S. Aloysius and foundress of the College, lived and died, one sees in the wall on the right hand side a cupboard closed with glass doors. The stones are fixed in this, and there is the following inscription explaining their origin:

Parietibus, Quos olim Incoluit Pi
 issima Doña Cynthia Gonzaga Pri
 mus Lapis Collegii Virginum Jesu, Hoc
 Unum Deerat Ornamenti Ac Decoris, ut,
 Eversa Castilionensi Arce e Diruto
 Cubiculi B. Aloysii Gonzage illius
 Patruī Pavimento Erepti Lateres in
 Aedificationem Insererentur.

— "One thing still was wanting for the becoming adornment of the walls within which formerly dwelt the most virtuous Lady Cinthia Gonzaga, the foundation-stone of the College of the Virgins of Jesus — stones from the floor of the bed-room of her uncle, S. Aloysius Gonzaga. — They were inserted in this building, when after the destruction of the fortress of Castiglione the room had fallen into ruins."

*La marga
 di castiglione*

Autograph of Donna Martha, mother of S. Aloysius.

The original letter is in the possession of Professor Iozzi.

In the cupboard itself is still preserved S. Aloysius' silver crucifix. A large cross, made of the wood of S. Aloysius' bedstead, hangs there stretching to the right and left sides of the cupboard.

Besides these relics the establishment possesses a tooth of our Saint, a portrait of him when six years of age, and a small picture on ivory which represents him in his habit and is at all events one of the very oldest pictures of S. Aloysius reverentially preserved.

Among other objects in the College of the noble Virgins which attract visitors, we may mention good portraits of S. Aloysius' three nieces, aged from 6 to 8 years; and three more representing them as Nuns. In addition to these there is an excellent portrait of Rodolph, S. Aloysius' second brother; also one of Donna Bibiana Pernstein, the wife of Don Francis, an other brother of the Saint.

5. (p. 8). The Church of SS. Nazario and Celso was commenced in the year 1162, and was originally dedicated to the Prince of the Apostles. In the following century it was considerably enlarged and after-

wards solemnly consecrated about the year 1772. This stately building is quite suitable for a Cathedral. Among the relics in the treasury was formerly preserved a leg bone of S. Aloysius, but it was lost when the Church was sacrilegiously robbed, in 1794. At the present time may still be seen a joint of one of S. Aloysius' fingers, formerly belonging to the Capuchin Church, Santa Maria della Noce, but afterwards transferred to this, the parish Church, to make up for the losses of 1794.

In the Church of SS. Nazario and Celso another treasure is preserved. Donna Martha, the humble mother of the humble Aloysius, in her last will and testament desired to be buried in the Franciscan Church of Santa Maria near Castiglione without any inscription whatever on her tomb. Her directions were obeyed, and had the desired result; for in the course of time all recollection of the whereabouts of her place of burial was lost. But in the year 1765 it happened that Antony Mary Nodari, a notary, discovered among his family papers this will, which had been drawn up by one of his ancestors. Out of veneration for the

Autograph of the Marquis Rodolph, brother of S. Aloysius.

The original letter is in the State Archives at Florence.

Section, Archivio Mediceo, 2957: Lettere del Marchese di Castiglione.

noble lady he instituted enquiries, with the result that after searching for some time the burial place was discovered. The coffin was taken out and placed in another vault in the same chapel, before the altar; and, in order that the memory of the good princess might not again be forgotten by the people of Castiglione, the vault was closed with a stone bearing an inscription. When the Church was destroyed in 1804, certain persons, who particularly venerated S. Aloysius and his pious mother, removed the coffin from the vault, and carried it to the Parish Church of SS. Nazario and Celso. There it was deposited in a vault immediately in front of the Sanctuary on the very spot where, according to tradition, the happy mother knelt before the picture of her son, when exposed for the first time for veneration on the High Altar. On a stone over the vault is the following inscription:

Marthæ. Tanæ. Gonzagæ.

Aloysii. Illius. Sancti.

Matris.

O. VI. Kal. Majas. MDCV.

O. H. S. S.

Quæ.

In. Templo. Mariano. FF. Franciscalum.
 In. Obscuro. Loco. Primum. Humata.
 Eruta. Inde. Fuere. Et. In. Decoro. Deposita.
 Ann. MDCCLXIII.
 Postremum.
 Templo. Illo. Heu. Everso.
 Per. Cultores. Aloysianos.
 Huc. Translata. Sunt.
 XI. Kal. Jun. MDCCIV.

(The initials O. H. S. S. signify: Ossa Hic Sita Sunt.)

Here lie the remains of
 Martha Tana Gonzaga
 Mother of S. Aloysius
 She died 26th April 1605.

They were first buried in an obscure place in the Church of Santa Maria belonging to the Friars Minor, but were removed thence and deposited in a more becoming place.

At length, in the year 1763 that Church, alas, being in ruins, they were transferred hither by clients of S. Aloysius, May 22, 1804.

6. (p. 8.) S. Aloysius' name was really Ludovico or Lodovico (Ludovicus), a name which Italians change into Luigi or Aluigi (Aloigi), the latter more particularly in the North of Italy. Aloysius himself generally signed himself Aluigi, and this mode of writing the name is followed by Cepari in his life of the Saint. However, in a later edition he calls him Luigi. The Latin name Aloysius is derived from Luigi. Father Piatti, in his work entitled "Vocatio Aloysii Gonzaga ad Societatem Jesu", invariably uses this form. Father Francis Sacchini, who wrote a life of the Saint in Latin in the year 1612, desired to introduce the name Ludovicus; but was blamed by everyone for so doing, because the name Aloysius had already come into common use, and was even employed in the Apostolic Brief issued by Paul V., in accordance with the request of our Saint's brother, Prince Francis Gonzaga, who particularly desired to establish the use of the name in this form in all genealogical tables. From the Latin name Aloysius was formed the Italian Aloysio, which is used in addition to Aluigi and Luigi. For example, Don Ferrante writes thus on March the 14th, 1568, to Duke William of Mantua: — "e poichè io son figliol d'Aloisio, e lui se viverà si chiamerà Aluigi." See Gonzaga Archives, Mantua, fasc. E L V. 2. Peter Francis del Turco, S. Aloysius' tutor, also writes in the accountbook, while will be mentioned below, Aloisio, Aluigi, Luigi.

It is a remarkable fact that S. Aloysius' grandfather subscribes all his letters as *Luis*; many of them are preserved in the Municipal Archives of Castelfreddo and in the Gonzaga Archives in Mantua.

The form "Alovisio" also occurs. Thus in the Will made by Luigi Gonzaga, surnamed Rodomonte, we read: "Lo Illmo. Signore, il Signor Alovisio Gonzaga Marchese, Duca di Trajecto, conte di Fundi et Capitano Generale della Santita N. S., sano per la divina gratia . . . in questo

ha ordinato, disposto etc. Irenaeus Affò, "Vita di Luigi Gonzaga detto Rodomonte, Principe de S. R. I., Duca di Trajetto etc." Parma, 1780. p. 17. — The form Aloise also occurs. For example, Peter Lando, the Doge, writes thus on the 27th of June, to Gabriel Bambo, the Provisore of Asula: "Per homo suo a posta m'ha fatto esporre il Sig. Aloise Marchese di Gonzaga — the grandfather of S. Aloysius — etc." Compare Guido Sommi Picenardi, "Castelgoffredo e i Gonzaga." Milano, 1864, p. 49. — In conclusion we may observe that the form Alvisè also occurs occasionally.

In Latin we also have Loysius (Luysius) instead of Aloysius. Thus Martino Scaligero endows: "magnificum D. Loysium nomine locationis et feudi de civitate et dominio civitatis . . . Regii." See Taccoli, "Mem. Storiche." Tom. III. p. 661.

7. (p. 8.) Luigi Gonzaga, the grandfather of S. Aloysius, must not be confounded with either of his two contemporaries, his relatives, who bear the same name. Mistakes may the more easily arise, and indeed have arisen, owing to the fact that they were all friends and patrons of men of letters, and two of them at least were in reality literary men themselves. One of these, Luigi Gonzaga, Prince of the Holy Roman Empire and Duke of Trajetto &c., on account of his knightly valour was sur-named Rodomonte. He was a son of Luigi Gonzaga, Lord of Bozzolo (see Genealogical table). He used his pen, as he wielded his sword, with considerable skill. His poems were printed by Affò in the above mentioned life.

The other contemporary of the same name is Luigi Gonzaga, son of John Peter, belonging to the branch from Conrad Gonzaga. (See Genealogical table). He enjoyed the high esteem of Duke Francis of Mantua, who appointed him his Privy Councillor. But his literary work claimed his attention more and more, and he left the Court in order to devote himself entirely to study. He was one of the best poets of the day. — See Litta, "Le celebri famiglie d'Italia." Vol. IV. Tav. XIX.

The third Luigi Gonzaga was, as already stated, S. Aloysius' grandfather. When the family property was divided between him and his brother in 1511, Castiglione delle Stiviere, Castel-Goffredo and Solferino, which has become famous for the battle of the 24th June, 1859, fell to his share. In 1515 he was recognized by the Emperor Maximilian as rightful lord "del nobile, antico ed avito feudo di Castelgoffredo" with which he had been endowed. At first he followed the profession of arms, and so in 1516 we find him in the service of the Duke of Urbino at the defence of the Citadel of Pesaro. In 1521, during the war against the French, he joined Duke Frederick of Mantua, whom the Pope had taken into his service. On this occasion the fearless warrior was wounded in the leg and one of his eyes was injured, hence he was afterwards called the "lame man with a cast in the eye" (il guercio e zoppo). His courage was displayed no less conspicuously in the war against Charles V., when he was serving with the Venetians, who were attacked by the hordes of mercenaries under their leader Freundsberg on the 24th Nov. 1526, at Governolo. Again in 1556 he took up arms, this time as partisan of the Emperor; and then laid them aside for ever. He returned

to his beloved Castelfreddo, which he made his permanent residence. Here he completed the fortifications begun by his uncle Lewis, beautified the town and built the fine palace with two towers which may still be seen. He also evinced his interest in the welfare of his dependents by good management, reducing the taxes, and defending their privileges.

At tournaments he often exhibited his skill in single combat, and in rough warfare he was terrible indeed, nor was he at the same time very choice in the means he made use of to get an adversary out of the way. But Luigi was also at home in the arts and sciences. Men of letters received from him a most hospitable reception, and they in their turn extolled and admired him. The Doge Peter Lando assures his Provvisore at Asula in an official document of the 27th June 1545: "amiamo grandemente sua Signoria (Luigi) per le sue degne condizioni in ogni tempo aver perseguitato li Signori Maggiori di singolar effetto (affetto?)." Charles V. wishing to honour him, took up his quarters with him and inspected his fortifications. Not being satisfied with them, he gave him a life-rent, and when complaints were made about it, he defended him.

Luigi was very fond of proverbs and caused many of them to be put up in his palace, in the churches, on doors and walls; thus on the western tower of his palace, where, as we shall see later on, Aloysius spent the night, we read these words:

MAXIMUM . OMNIS . OPERIS . PRINCIPIUM | A . DEO .
OPTIMO . MAX . SVSCIPIENDUM.

"The supreme beginning of every work must be derived from God Almighty."

On the gable of the Palace we see:

FORTITUDO . MEA . AMOR . POPULI . POTENTIORUM .
REVERENTIA.

"My strength is in my people's affection and in the respect of the mighty."

The inscriptions on the outer wall of the Capuchin Church, where he had caused a grave to be prepared for himself, shew that he was a peculiar man. Thus:

QUIA . NOMEN . TANTUM . TERRIS .
ALOYSIVS.

"As Aloysius is but a name on earth."

CONFISVS . IN . DEI . MISERICORDIA . SVB . PROTECTIONE .
CAESARIS . ET . SACRI . IMPERII . SERENISSIMIQ. |
VENETORVM . DOMINI . IN . VISCERIBVS | DILECTI .
POPULI . SVI.

"Trusting in God's mercy, under the protection of the Emperor, the Holy Empire, and the Doge of Venice, in the bosom of his well-loved people."

ALOYSIVS . GONZAGA . MARCHIO | HIC . MORTVVS .
QVIESCERE . VOLVIT | VBI . VIVVS . NVMQVAM . QUIEVIT.

"Here the Marquis Aloysius Gonzaga chose to rest when dead, who never rested when he was alive."

Leonard Tortelli relates in a manuscript: "When the solemn funeral service in our parish Church, celebrated amidst the tears and lamentations of all good people, was over, his heart buried and his body embalmed,

the latter was deposited in the Church of Santa Maria in Castelveccchio, part of the town of Castelgoffredo, in a vault, which he had caused to be prepared for himself on the right hand side of the Church. The coffin was of lead, covered with black Russian leather and beautifully ornamented with brocade. During his life he had often laid himself down here, in order to impress upon his mind this great truth: The property of the rich, as well as the glory of heroes and conquerors and the majesty of kings — all end in these terrible words: *Hic jacet*. No monuments of brass or marble statues were raised to his honour and glory by his true and grateful servants. Nevertheless in their hearts there are as many living monuments as there are men who had the honour to approach him and the happiness to know him." Vide "*Memorie Patrie del Sacerdote D. Carlo Gozzi*" preserved in the Municipal Archives of Castelgoffredo.

8. (p. 9.) Casalmaggiore, a town on the left bank of the Po, was selected as a parade ground for Don Ferrante's soldiers because the Venetians from ancient times had here built and equipped their ships. The large oak-trees, which formerly grew in abundance on its banks, entirely supplied the wood for the construction of the ships, which by means of the river Po could easily be floated down to the Adriatic, distant about 120 miles (40 hours) from Casalmaggiore. Moreover the country was very suitable for military manœuvres, and the citizens being well off and the country fruitful, there was sure to be accommodation for the soldiers. This is why Casalmaggiore was the apple of discord between the powers, and consequently in the 16th century almost every year it had a new master. "*Memorie Politiche di Casalmaggiore dell' Abate Giovanni Romani*." 10 Volumes. Casalmaggiore. 1829. Vol. IV.

Besides Casalmaggiore as it now appears is no longer the Casalmaggiore of the 16th century. Owing to the overflow of the Po, by which the banks are washed away and the river comes nearer the town, it is considerably depopulated and the buildings are much damaged. The fine houses, large enough to accommodate 15,000 inhabitants now provide for only 4,000. Where the river now flows formerly stood a beautiful castle which, at the beginning of the 16th century, was undermined and destroyed by the flood. The mediæval tower, which is now used as a prison, may have been an outwork and indicates to a certain extent the position of the old castle. Of this, there remain but a few blocks of sandstone cemented into the wall of the house adjoining S. Roch's Church. The top stone bears the following inscription:

Reliquiæ Portæ Arcisque veteris
Quam flumen subruit,
Aggerum altitudini
Aquarum incrementis decrementisque
Et auctubus maximis describendis
Et indicundis excubiis
Adversus intumescentem Padum
Servire jussae
Decreverunt Decuriones 1773.

These remains
 of the Gate and ancient citadel,
 Which had been undermined by the river,
 To maintain the dykes,
 To resist the rise and the fall of the waters,
 To mark their highest level,
 To give warning to the watch
 Of the coming floods of the Po
 The Magistrates resolved
 Should be preserved. 1773.

9. (p. 10.) Father Jerome Piatti, better known by the name of Platus, who will be frequently mentioned in the sequel, was descended from a good Milanese family, and entered the Society in 1568 whilst still quite young. Later on he was employed by the General, Father Acquaviva, as secretary to the French and German Assistancies. He died in 1591, when scarcely 44 years of age. He was the author of several religious books, which were very favourably received. See De Backer, *Bibliothèque des écrivains de la Compagnie de Jésus*. Tom. II. p. 2016.



Autograph of the Marquis Francis Gonzaga, brother of S. Aloysius.
 The original letter is in the possession of Monsignor Philip Nodari, Primicerius of the Church of Sant' Andrea of Mantua.

10. (p. 11.) Peter Francis del Turco was the son of Dominic del Turco, of Florence, and related to the James del Turco to whose country house Don Ferrante resorted. Peter Francis was already a member of Don Ferrante's household when Aloysius was born, and was constantly with him until the Saint joined the Society. He then became comptroller of the household to the Medici family in his native town, first to Don John de' Medici, and then to Don Antony de' Medici. In this capacity he gave evidence concerning his holy pupil in the proceedings instituted by the Archbishop of Florence, Alexander Marzi Medici, on the 1st of April 1609, in furtherance of the Canonization. Cepari, in his life of S. Aloysius, mentions him three times in the 3^d chapter, and once in the 6th chapter of the first Book.

The family of Peter Francis del Turco still exists in Florence, and is held in high repute as worthy of their noble ancestor who was chosen to be the tutor of a Saint. The family name was changed to Roselli del Turco, some property having been left to Stephen del Turco and his brothers by Francis Roselli, Chamberlain to the Minister of Finance who had no children. Francis was the son of Stephen Roselli who had married a sister of the aforesaid brothers, See the MS.: "Memorie di Chiese e Benefizii Eccl., raccolte da Giovanni di Poggio Baldovinetti" in

the State Library at Florence. The following is a list of objects held in great honour by the del Turco family as memorials of S. Aloysius:

1. The above mentioned written evidence of Peter Francis del Turco, in the family archives.
 2. Two spurs used by S. Aloysius when riding, with written attestation as to their authenticity. In the possession of Monsignor Vincent Roselli del Turco.
 3. An autograph letter of the Saint, dated June 1st 1581, the property of Signor Peter Francis Roselli del Turco.
 4. The villa Fontanella at Fiesole, where S. Aloysius frequently stayed and which now belongs to Signor James Roselli del Turco.
- In the room which S. Aloysius occupied, and which is now converted into a chapel, the following inscription may be read:

Vetustum. Cubiculum.

Aloysii. Gonzaga. Præsentia.

Ac. Pluries. Iterata. Mora. Jamdiu. Sacrum.

Decenti. Ara. Ornatum.

Immaculati. Agni. Litationi. Destinatur.

Ipso. Æræ. Christianæ. Lætissimo. Anno. MDCCXXVI

Quo. Beatum. Hospitem.

Benedictus XIII. Retulit. Inter. Sanctos.

"This room, long ago consecrated by the presence of Aloysius Gonzaga and by his oft renewed sojournings, being now furnished with a fitting altar is destined to be used for the Sacrifice of the Spotless Lamb, in the same most happy year of the Lord 1726 in which the blessed guest was numbered by Benedict XIII. among the Saints."

5. An account of expenses incurred by Peter Francis del Turco for his pupils in Florence and Mantua. Only the entries relating to Florence are in his handwriting, those relating to Mantua are continued by a less skilful penman. This remarkable MS. in small folio is bound in parchment and on the outside cover are the words: „Debtors, Creditors, Notices."

It commences with the following words on the first page:

† yhs. Ma. MDLXXVII.

"In the name of Almighty God and our dear Lady the Virgin Mary, the holy Apostles Peter and Paul, blessed Nazario and Celso, blessed Sebastian and all the Saints in heaven, whom we beseech to intercede for us with Almighty God that we may ever fulfil His Holy Will in health of soul and body. May God grant us this in His infinite mercy and goodness. Amen.

A.

This book bound in parchment with white straps, and with an A marked upon it and the title "Debtors, Creditors, Notices", belongs to the illustrious Aloysius and Rodolph, sons of the illustrious Don Ferrante Gonzaga, Princes and Marquises of Castiglione delle Stiviere and was kept by their tutor, Peter Francis del Turco, son of Dominic."

The notes begin immediately on the reverse of the title-page. The pages facing each other bear the same number, one in Arabic, the other

in Roman numerals, though not regularly. 63 folios or 126 pages are numbered in this way. At the top of the pages we invariably find a cross and initials, thus: "† yhs. Ma (Jesus, Maria)", and the particular year. It seems advisable to explain this because we shall hereafter lay before the reader some extracts from this book.

II. (p. 11.) Dialogorum Lib. II. Prolegom.

12. (p. 12.) The other three fathers are Ferdinand Paterno (see Part I, chap. 8, p. 46), Antony Valentino (see Part I, chap. 14, p. 80), Jerome Piatti (see Part II, chap. 5, p. 120), and Father de la Torre, who heard his general confession in Florence. (See Part I, chap. 3, p. 20, note 16.) In the Acts of the Process (*Romana, Canonisationis Beati Aloysii Gonz. Resp. Postul. ad dict. Relationem . . . Romæ 1721. P. III, Art. II, Cap. II, §. 2, pag. 40*), there are mentioned as other confessors of Aloysius, Don Lewis Cattaneo, who heard his confessions when he was quite a child at Castiglione, Father Lelius Passionei at Mantua, Father John Pescatore, when Master of novices and Father Jerome Ubaldini, who was the Saint's confessor at the Roman College in the absence of Father Bellarmine in France with Cardinal Gaetano.

13. (p. 16.) Philip Balducci, father of the Ven. Father Antony Balducci S. J., in his biography of Ammanati states the same circumstance as still currently reported in his day and describes the Saint's house in the *Via degli Angeli* now *Via degli Alfani* so exactly that there can be no mistake whatever about it. He says: "Not far from this palace — the palace then belonging to the Giugni family — Ammanati built for the Guild of cloth-weavers three fine houses which form with the Tiratojo the street corner called "Alla Catena", where the Via della Pergola turns off." After stating that the two houses adjoining the Tiratojo were completed about the year 1577, but the corner house in the Via della Pergola not until 1584, he thus continues:

In the year 1577 "it happened that Don Ferrante Gonzaga, Prince of the Empire, and Marquis of Castiglione in Lombardy, who was nearly related to the Duke of Mantua, came to Tuscany on account of ill-health in order to visit the baths of Lucca with his eldest son Aloysius and his second son Rodolph. When he had taken the waters, he went to Florence to pay a visit to the Grand Duke Francis of Tuscany with whom the house of Gonzaga maintained very friendly relations, for he particularly wished to obtain for his two sons the favour of the Grand Duke and with this object to leave them in Florence. We are told to this day how the Grand Duke showed his affection and esteem by requesting the Marquis to allow his sons to live in the Palace. But Don Ferrante intended that his sons should not only learn the grand manners of the Court, but that they should commence their studies, and he therefore preferred to have a private house for them. Still the generous Duke would not allow any one but himself to arrange this, and insisted that the expense should be defrayed by the State. He therefore hired from the Guild of cloth-weavers the first of the above named houses, namely the one the corner of which looks towards the Tiratojo. The tenancy commenced on the 1st of November, 1577, when the eldest son Aloysius,

who was born on March 9, 1568, was exactly 9 years, 7 months and 21 days old. This we have read ourselves both in the registers of the illustrious Grandduke, and in the Guild books of the cloth-weavers*), and who have before us authentic proof that both children commenced their occupation of the house on November 1, 1577, and that the tenancy expired at the end of 2 years and a half, in the month of April, 1580, when Aloysius was 12 years, 1 month and 21 days old. (Cf. note 17 p. 349.) But to remove all doubt as to whether the Saint lived in this or in another of Ammanati's three houses we must give a still clearer explanation. We affirm then that the corner house of the Via della Pergola, at present the residence of the author of this work is, as we have said, not the house assigned to the two brothers Gonzaga; for it was only completed in the year 1584, and let for the first time in November of that year. But Aloysius and his brother commenced their occupation in 1577. Neither is it the second house from the one adjoining the Tiratojo, for on the same day on which the Gonzagas went into their new abode it was let under the name of the "middle house" (della casa di mezzo) to a French ecclesiastic who was likewise at the Grand ducal Court. There remains then only the last house adjoining the Tiratojo." (Cf. "Opere di Filippo Baldinucci Vol. VII. Notizie de' Professori del Disegno, da Cimabue in qua" — Milano 1811 (p. 430—432.)

The front of the house still bears the following inscription:

1. Beati Aloysii Gonzaga Soc. Jes. simulacrum aspice viator et locum ubi steterunt pedes ejus animo venerabundus exosculare.
2. hic novennis puer tyrocinia posuit sanctitatis et si illum regia aula et Florentina nostra civitas mirata est Virgini ab angelo salutata illibatum virginitatis florem offerentem,
3. domus hæc quam tantus hospes implevit ipsum eximie religionis cultu in tam tenera ætate floruisse gloriatur.
4. neve tam augustum domus et hujus urbis pereat decus monumentum hoc positum fuit

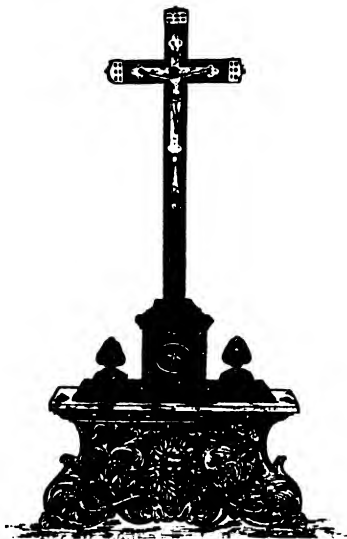
Ser. Cosmo M. D. Etrur. regnante anno salutis MDCLXXXVIII.

1. Look, traveller, upon the image of Blessed Aloysius of the Society of Jesus and reverently kiss in spirit the spot where his feet have trod.
2. Here as a boy of nine years he laid the foundation of his sanctity; and if the Court and city of Florence marvelled when he consecrated to the Virgin saluted by the angel the immaculate flower of virginity,
3. It is the glory of this house, in which such a guest has sojourned, that under its roof he attained such exalted piety at so tender an age.
4. And to the end that the memory of so great an honour to this house and city may not perish this memorial was erected in the year of grace 1688 in the reign of the illustrious Grandduke Cosmo.

* Decima de S. A. per arruoto 1577 n. 168. Carro — Lib. grande dell' Arte della Lana di Firenze segnato B. dal 1570—1578 a. 243. Lib. grande segnato C. di detta Arte dal 1578—1587 a. 47.

This inscription was placed on the house at the request of above mentioned Dr. Philip Balducci. In the following year (1689) the artist Giovambattista, son of the Senator Alamanno Arrighi, painted above it a portrait of the Saint. See *Diario del Settimanni*, Parte I, Vol. XIII, anno 1588, p. 8, in the Archivio Centrale di Stato in Florence. However this fresco must not be mistaken for the present inferior one which was executed but a few years ago, the first one having faded.

A report from the *Diario* l. c. anno 1589 p. 184 is worth quoting: "(Nel Mese de ottobre) d'ordine dei SS^{ri} Otto di Balia fu fatta affissare una lapide nella parte del muro che confina col Tiratojo, nella quale scritto doverci portare rispetto e riverenza a detta immagine col non fare in quel luogo alcuna sporcizia od altra cosa disonesta."



Crucifix before which S. Aloysius used to pray whilst in his father's mansion at Castiglione.

■ In the College of the "Virgins of Jesus" at Castiglione. (See P. 1, note 4.)

The Signori Otto di Balia were probably magistrates entrusted with the administration of justice, supervision of buildings, and cleanliness of the city, duties now devolving upon quæstors, prefects and mayors.

As the "Tiratojo" has frequently been mentioned the reader may be glad to have further details about it.

Cloth-weaving was in olden times one of the chief industries of the city of Florence. All who took part in it formed a kind of Union, like our Guilds, whose statutes date from the second half of the 13th century. Now this Guild of cloth-weavers owned a number of buildings in Florence

which all the members of the guild could use free of charge. Such were the "Purghi", "Lavatoj", "Gualchieri" and also the "Tiratoj".

The Purghi, usually joined to the Lavatoj and Tiratoj, were rooms in which the wool was cleaned before being spun and woven. — The Lavatoj (Laundries) were used whilst the wool was being spun, dyed and woven by the weavers. In the Gualchieri (Fulling houses) which were situated outside Florence on the Arno e. g. in Rovezzano and in Girone, the woollen stuffs were fulled to make them closer and stronger.

The Tiratoj were roomy buildings, the ground floor and first story being constructed of light material, the stories above (about two) of wood, towering over all the houses; a kind of tent roof protected them from the weather. These Tiratoj served all the purposes of cloth-weaving. Here the wool, after it had been cleaned and washed, and the skeins of dyed yarn, were laid out to dry. Here the pieces of woollen cloth were hung up when dyed a second time. Here the pieces returned from the Fullers were laid out upon immense tables, "Biliardi", to be folded for the trade. One of these Tiratoj then, of which there were four or five in Florence, was in the Via degli Angeli, next to the house inhabited by Aloysius. It was taken down by order of the authorities on the 13th of November, 1787. The site was purchased by the Marchese Giugni who had also acquired the adjoining palace built by the Firenzuola family. Among others may also be mentioned the Tiratojo del Cavallo nel Ronco, previously Via della Cava, and the Tiratojo del Uccello at Castello on the Arno; on the other side of the City the Tiratojo di Piazza d'Arno now the Exchange, the Tiratojo della Pergola, and the Tiratojo de' Servi, near S. Michele Visdomini.

14. (p. 16.) From the Account Book kept by P. F. del Turco, mentioned in note 10, para. 5, we can guess pretty accurately what kind of wardrobe S. Aloysius possessed at the Florentine Court. We subjoin a number of entries which will be welcome to all interested in such matters. Here and there we have ventured to bring together things appertaining to each other, so as to facilitate perusal, but otherwise we have endeavoured to follow the original entries.

We may observe (1) that the coins used at that time in Florence were, lire, soldi, and denari. A lira (equal in value to 84 centesimi of the present currency, or 8 d. English money) contained 20 soldi, 1 soldo = 12 denari. One denaro therefore equalled in value $\frac{7}{20}$ of the present centesimo.

(2) The Libbra Toscana (Tuscan lb.) contained 12 ounces; 1 oz = 24 denari; 1 denaro = 24 grains. This lb. equalled about $\frac{3}{4}$ English lb. Avoird.

(3) The Braccio Fiorentino (Florentine ell) contained 20 soldi; 1 soldo = 12 denari. This ell was equivalent to about 23 English inches.

(4) The lira Mantuana was worth 25 of the present centesimi = $2\frac{1}{2}$ d. It contained 20 soldi; 1 soldo = 12 denari or piccoli, the smallest coins.

l. = lira; sl. = soldo; dn. = denaro.

Page 2.

On the 10th September.

42 l. 3 sl. 8 dn. for 5 ells of black serge (bracchia) to make two cloaks with a small hood	42	3	8
Item 32 l. for 4 ells of black satin for the trimming (fascia) of the cloaks, at 8 l. the ell	32	0	0
Item 44 l. for 2 ³ / ₄ ells of velvet used for the cloaks, at 16 l. the ell	44	0	0
Item 3 l. for 1 ¹ / ₂ oz. of silk for the cloaks (per cucire le cappe)	3	0	0

Page II.

Item 5 l. 6 sl. 8 dn. for ¹ / ₃ ell of black velvet further required for the cloaks (à opera mancò per le cappe) .	5	6	8
Item 10 l. for the stamping (stampatura) of 30 ells of trimming (fascia) for the cloaks, at 6 sl. 8 dn. the ell . .	10	0	0
Item 15 sl. for 4 ells of silk ribbon for the cloaks . .	15	0	

Page 2.

Item 81 l. 7 sl. 6 dn. for 10 ¹ / ₂ ells of white satin for making two doublets (giubboni) and for lining of breeches, at 7 l. 15 sl. the ell	81	7	6
Item 25 l. 12 sl. for 3 oz. 10 dn. of gold and silver fringe (spinetta) for trimming the doublets, at 7 ¹ / ₂ l. the oz.	25	12	0

Page II.

On the 10th September.

6 l. for 4 doz. gilt and silver plated buttons for the doublets, at 1 l. 10 sl. the doz.	6	0	0
Item 2 l. for cutting out the white satin for the doublets and breeches, (per fare trinciare)	2	0	0
Item 13 l. 12 sl. 6 dn. for 1 ¹ / ₂ ell of sarcenet as lining (di rovescio d'ermisino) for two under-jackets (camisole) at 9 l. 5 sl. the ell	13	12	6
Item 1 l. 10 sl. for red silk of 6 threads for the camisoles and button holes for the doublets	1	10	0
Item 4 l. 14 sl. for 15 dn. (weight) of gold and silver lace for the sword-belts (cinturini) at 7 ¹ / ₂ l. the oz. . . .	4	14	0
Item 4 l. for swords (ferri) and gilding the same . . .	4	0	0
Item 6 l. 15 sl. for 1 ¹ / ₂ ell of blue Perpignan for two pair of hose for the breeches of Camoza (Camoscio, a kind of woollen stuff much used in olden times)	6	15	0
Item 2 l. 4 sl. for 1 ³ / ₄ ells of linen cloth as lining for the aforesaid Camoza breeches	2	4	0

Page XIII.

Item 1 l. 10 sl. paid to the aforesaid tailor (Maestro Domenico),

for sewing two pair of green breeches to the Spanish
hose 1 10 0
Item 5 l. paid to the aforesaid, for some repairs to the
Spanish hose and green breeches 5 0 0
Item 3 l. 15 sl. paid to the aforesaid for 5 ells of linen
(della serpe), as lining for the said breeches 3 15 0
Item 15 sl. for 1 ell of linen for the pockets of the breeches.
15 0

Page I.

On the 24th of the said month (Sept. 1577) 21 l. given
to the sword-merchant for gilding his (Aloysius') sword. 21 0 0
On the same day
4 l. 10 sl. for velvet as lining for the scabbard 4 10 0
Item 17 l. 3 sl. for 1 $\frac{1}{8}$ ell of black velvet for a berretta
(cap worn by noble youths) at 15 l. 5 sl. the ell . . . 17 3 0

Page I.

Item 2 l. 10 sl. for $\frac{1}{2}$ ell of black sarcenet as lining for
the said berretta 2 10 0
On the same day
2 l. 2 sl. for 3 ells of tulle (velo retino) to put round
the berretta 2 2 0
Item 1 l. for two black feathers belonging to the said
berretta 1 0 0
Item 3 l. 6 sl. 8 dn. for one white feather 3 6 8
Item 11 l. 8 sl. 8 dn. for $\frac{3}{4}$ of an ell of black velvet for
the belt, at 15 l. 5 sl. per ell 11 8 8
Item 4 l. for wages for making the aforesaid belt 4 0 0

Page I.

On the same day, Sept. 16th.
14 l. 14 sl. for 1 oz. 23 dn. of gold fringe for his belt,
at 7 $\frac{1}{2}$ l. per oz. 14 14 0
Item 6 l. for one pair of gloves embroidered with flowers
Item 2 l. 13 sl. 4 dn. for one pair of white shoes with
double soles for the illustrious Signor 2 13 4

Page III.

On September 20th, 1577.

20 l. 6 sl. 8 dn. for 1 $\frac{1}{3}$ ell of black velvet for making
a cushion 20 6 8
Item 2 l. for 4 $\frac{1}{2}$ oz. of fringe and 4 dn. of silk used for
the cushion 2 0 0
Item 4 l. 6 sl. 8 dn. for 6 lbs. of wool (cardatura) for
stuffing the cushion 4 6 8
Item 7 l. 15 sl. for 4 tassels of black silk with buttons
for the said cushion 7 15 0
Item 1 l. 10 sl. for wages for making the said cushion . . 1 10 0

On September 8th.

	l.	sl.	dn.
60 l. for 6 ells of black cloth for cloaks (ferraiuoli), at 10 l. per ell	60	0	0
Item 65 l. for 6 $\frac{1}{2}$ ells of cloth of various hues for house-suits, at 10 l. per ell	65	0	0

The following items will give an insight into the Saints' early life.

Page 14.

On December 26th.

4 sl. for pomade for the young gentlemen		4	0
Item 2 l. 13 sl. 4 dn. given to Don John's dwarf	2	13	4
Item 1 l. 6sl. 8 dn. gratuity to two of Don John's servants	1	6	8

Page LXI.

At Mantua, 1580.

Item 1 sl. 6 dn. for dried roses and pomegranate-peel to make a tooth-essence for Signor Aloysius		1	6
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Page XIV.

On January 14th, 1578.

7 sl. 4 dn. for oil of mustard to heal the young gentleman's chilblains		7	4
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On February 6th, 1578.

1 l. 6 sl. 8 dn. paid to the surgeon for treating Signor Aloysius	1	6	8
Item 3 l. 6 sl. 8 dn. paid to the physician Master Peter Cappelli for treating Signor Aloysius	3	6	8

On the 12th of the said month.

11 sl. for 3 quinternes (quires of 5 sheets) of letter paper	11	0	0
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Page 15.

On February 23rd.

3 sl. 4 dn. for gum and oil to make a salve to be applied to Signor Aloysius' stomach		3	4
Item 9 sl. for 2 tops with string for the young gentlemen.	9	0	0

Page XV.

Item 5 sl. for 3 tales for the young gentlemen to read .		5	0
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Page 12.

On October 31st.

14 l. to the dancing-master, Fabritius Cavalloni, who brought his monthly account for the young gentlemen' dancing-lessons	14	0	0
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On October 31st.

7 l. for the writing-master, Crescentius Botti, being his monthly salary for teaching the young gentlemen to write	7	0	0
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	l.	sl.	dn.
Page 10.			
On November 19 th .			
2 l. gratuity to the vergers of the Cathedral, when the young gentlemen went up into the dome	2	0	0
November 22 nd .			
1 l. 8 sl. postage for 4 ¹ / ₂ oz. of letters which came from Castiglione	1	8	0
Page 33.			
On the 26 th of the said month viz. March, 1579.			
6 l. 14 sl. for the Signor's seal wherewith to seal letters; it cost 2 l. 16 sl. 8 dn.; for silver, wages for making handles, 3 l. 17 sl. 4 dn., in all as aforesaid	6	14	0
On March 27 th 1579.			
1 l. 10 sl. for crystal vessel ordered by Signor Aloysius as a present to Don John at the church <i>festa</i>	1	10	0
Page XVI.			
On October 24 th , 1578.			
3 sl. 4 dn. for 200 clay marbles		3	4
Entries of this description frequently occur, as these marbles (taws) were used for shooting birds with a cross-bow.			
Page XXXXIII.			
On November 7 th , 1579.			
1 l. for a chain for Signor Aloysius' dog	1	0	0
Item 13 sl. 4 dn. gratuity given to the baker on All-Hallows		13	4
Masks and masquerading costumes are mentioned in the Account as the boy-saint, whilst at the Court of Mantua, was obliged to attend masquerades.			

15. (p. 17.) Gaspar Loarte, a Spaniard of good family, entered the Society of Jesus in 1552, and died Oct. 8th 1578. He was Rector of the College at Genoa, and later, of that at Messina. He was a man of great learning and still greater virtue and received many special favours from God. The title of the little book mentioned in the text is "*Instruzione e avvertimenti per meditar i misterii del Rosario delle SS^{ma} Vergine Madre. In Roma appresso Justino de Rossi.*" 32^o Pag. 146. It was translated into Latin (Mainz 1598), German (Mainz 1599), Spanish, and English and has been re-edited several times — at Venice 1583 — in Rome 1610, and 1843.

S. Charles Borromeo thought very highly of this work of Loarte. In his Instructions for Confessors, when speaking of the pious books which they should recommend to their penitents for their own use and that of their families, this little book is one of the few he mentions by name. — See *Instructiones Sancti Caroli Borromæi ad Confessarios. Tugii. 1726. p. 77.*

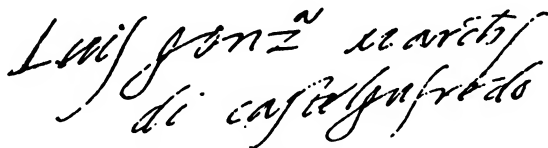
Loarte published several other spiritual works which were very

popular: — See de Baeker, *Bibliothèque des écrivains de la Cie. de Jésus*, Tom. II, p. 770. — Loarte.

16. (p. 20.) S. Aloysius went to Confession and to hear the sermon on all Sundays and Holidays at the Church of St. John the Evangelist, commonly called San Giovannino, on account of its small size. It belonged at that time to the Fathers of the Society, and was just opposite to the Medici palace. (See Plan of Old Florence.)

St. Mary Magdalen of Pazzi also at this time, 1573—1580, regularly attended this little Church, and received the Sacraments there; so that these two holy souls may often have met within its walls. The name of S. Aloysius' Confessor, which is not mentioned by Cepari, was Father Francis de la Torre, a Spaniard.

The Church of San Giovannino was pulled down by Bartholomew Ammanati in 1580, and transformed into the present spacious edifice, which was finished in 1661 by Alphonsus Parigi. The choir of the present Church is probably about the same size as the little Church visited by S. Aloysius and S. Mary Magdalen of Pazzi. See Richa. *Notizie Istoriche delle Chiese Fiorentine divise nel suo Quartiere*. Firenze 1757, Tom. IV. Quartiere di San Giovannino. Parte Prima, Sez. XII. Della Chiesa di S. Giovannino de' Padri Gesuiti. No. 11, p. 132.



Autograph of Lewis Alexander Gonzaga, grandfather of S. Aloysius, from an original letter in the Municipal Archives at Goffredo, bundle of 1534. (See P. I, note 7. — P. II, note 14.)

17. (p. 22.) Cepari's statement, that Don Ferrante's two sons had already gone to Mantua in November, 1579 by no means contradicts that of Baldinucci, who says (see note 13) that the house in the *Via degli Angeli* in Florence was let to them up to April 1, 1580; for their father very likely may have recalled them before the expiration of the term. It is certain from the Account book kept by Peter Francis del Turco, mentioned in note 10, No. 5, that they actually did leave Florence in November, for it expressly states therein they started on the 10th of November, after having given on the 7th (p. XLIII) an alms of 2 L. to the Frati dell' Annunziata for a Mass in honour of the Holy Ghost. The entry which refers to their journey runs thus. "On November 10th 8 L. 13 l. 4 dn. given to the gentlemen, their present to the servants of Messer Jacopo del Turco when we went away from Florence." — (p. 46).

Baldinucci on the other hand is in error when, following his authorities, the Tithe and Guild books, he says that Aloysius and Rodolph were, on the 1st November 1579 already in the house in the *Via degli*

Angeli. For in the same Account book, p. x, we find "Paid, December 5th (1577) 2 l. for the removal of articles i. e. bedsteads and the rest, to the new house". It appears therefore that until the 5th December the children and their tutor lived in another house and moved on that day into the one in the Via degli Angeli. In the other books, November 1st is perhaps mentioned as the date on which the tenancy commenced.

According to this same Account book, S. Aloysius' sojourn in Florence was only twice interrupted and then only for a brief period. The first time was in the year 1578, when Don Ferrante was staying at the Baths of Lucca. On the 7th of June, he visited his children in Florence and they returned his visit at the Baths. The Account book runs as follows :

"On June 13th, 33 l. 6 sl. 8 dn. for the hire of five horses, *bestie*, when their Highnesses visited his Highness, the Marquis, at the Baths. On the same day 8 sl. 4 dn. for a certificate of health at Florence (on account of the Plague). On the same day 9 l. 2 sl. 2 dn. for refreshment at Pistoia for six men and five horses — per sei bocche e cinque bestie, and for their Highnesses' breakfast on the hill (in the open air).

Aloysius left Florence for the second time in 1579 in order to take the Baths at the Bagni di Lucca. According to the Account book, the two brothers with their tutor must have left Florence at the end of August, for we read (p. xxxv) that on the 25th of that month Peter Francis del Turco drew 35 L. from the banker Capponi for the journey. The same book says they stayed 26 days, that is nearly the whole of September at the Baths. In consequence the writing master is only paid for the month of October "perche nel mese di Settembre stemmo ai bagni". They went to Lucca via Lunate and thence to Lericci. For the return journey a carriage was hired, with seven saddle mules and one baggage mule (Account book p. xli).

18. (p. 23.) It is in a broad sense that Cepari here calls Don Prospero S. Aloysius' uncle. Even now-a-days the title is sometimes given to a more distant relation. See the Geneal. tables.

19. (p. 24.) According to a letter of Don Ferrante dated 26th of April, 1580, the Marchioness, Donna Martha, at the end of the month had already returned to Castiglione from Casale in Monferrato, where she had been staying with her husband. The poor mother had now been parted from her two eldest children for three years, and had urgently implored her husband, and most likely the Duke of Mantua, also to allow them to return to her. Hence the Duke had already sent Aloysius and Rodolph to Castiglione on May 3rd for a short visit to the Marchioness. See Account book p. 62. Finally, between the 18th and 20th of June, as the Account book shows, and as Cepari rightly says, at the beginning of the summer, they left Castiglione. Don Ferrante's letter of the 3rd May, 1580, to Councillor Cavriani at Mantua, to whom the letter of the 26th April is also addressed, is remarkable. It begins "By G— the impatience and the wants of women are intolerable. I say this with reference to the Marchioness who has not yet arrived (in Castiglione) and is likely to go out of her mind if the children are not sent to her. I

will write to her that His Highness will in due time satisfy her. But Rodolph requires medical treatment and possibly Aloysius also. Therefore I beg Your Excellency, if as a mother she has used or should use unbecoming language, to make my excuses to His Highness the Duke." Both letters are in the Gonzaga Archives at Mantua, in the bundle of the year 1580.

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20. (p. 26.) No doubt the short Latin extract from the "*Summa doctrinae christianae*" of Blessed Peter Canisius, published for the use of the grammar schools and colleges is here meant. It is sometimes called "Catechismus Catholicus", sometimes "Catechismus parvus Catholicorum", sometimes "Institutiones Christianae pietatis". It seems to have been first brought out by John Beller of Antwerp in 1557. Between that date and 1585 it passed through more than fifty editions, without counting translations. In Italy also it was printed several times, viz: in 1563 and 1581 at Venice, in 1578 at Mantua, in 1583 at Turin. After the year 1561, many editions have, contained in an appendix, various prayers for the use of students, and "*Meditationes quotidianae*", *Considerations for every day in the week*, each on one of our Lord's virtues, ending with an appropriate prayer. Canisius accompanies the *Considerations* with a brief introduction to mental prayer. Doubtless the Mantua edition was the one which S. Aloysius possessed.

21. (p. 26.) These "*Lettere delle Indie*" are letters from the Missionaries of the Society of Jesus in India. They were first printed in Spain, and an Italian translation afterwards appeared in Venice. The title of the collected Letters is as follows:

Diversi avvisi particolari delle Indie di Portogallo ricevuti dall' anno 1551 fino al 1558 dalli Padri della Compagnia di Gesù.

Dove s'intende delli Paesi, delle genti e costumi loro, e la grande conversione di molti popoli che hanno ricevuto il lume della santa fede e religione Christiana.

pp. 295 (590) In Venezia per Michele Tramezzino, 1565.

The second part appeared under the title:

Nuovi avvisi delle Indie etc. 1568. pp. 95 (190) etc.

The third part appeared in 1572. pp. 316 (632).

Probably these Italian editions were those which S. Aloysius possessed.

22. (p. 27.) The Duchess of Lorraine was Christina, daughter of King Christian of Denmark. After the death of her first husband, Francis Sforza, Duke of Milan, she married Francis of Lorraine by whom she had a daughter, Dorothea, who became the wife of Eric II, Duke of Brunswick. Tortona was left to the Duchess of Lorraine as Dower house by her first husband.

Consequently she came thither about that time with her daughter and son-in-law and was there visited by Donna Martha.

She had been spoken of as a bride to Henry VIII. and an exquisite portrait of the Duchess by Holbein, now the property of the Duke of Norfolk, was possibly painted with a view to the match. She is

said to have prudently declined on the ground that she had but one neck.

23. (p. 28.) S. Charles Borromeo not only encouraged S. Aloysius to receive the Holy Sacrament of the Altar, but actually gave him his first Communion in the Church of SS. Nazario and Celso. This circumstance was one of the very few with which P. Cepari was not acquainted when he published his first edition of the Life of S. Aloysius. — It is however mentioned with all due emphasis in the second Edition which appeared at Piacenza. — It is confirmed by the testimony of Clement Ghisoni who was servant to the Saint from his seventh year till his entrance into the Society. — In the Process for his Canonization we find the following sworn deposition made by Ghisoni at Castiglione on the 15th July 1608. "Afterwards Aloysius returned from Mantua at Castiglione. At this place the blessed Cardinal Charles Borromeo, when making a visitation there, instructed him in the manner of receiving the Holy Sacrament of the Altar, and with his own hand gave him his first Communion. (See *Cod. Coccini, Process. Castill. p. 61.*) — Father Nannerini in his *Vita di S. Luigi Gonzaga*, Sienna 1891, gives the date of the Saint's first Communion, Friday, July 22nd.

24. (p. 38.) Father Prosper Malavolta of Ferrara was subsequently Rector of the College of the Society which was established at Mantua in the course of the year 1584. Cardinal Hercules Gonzaga left money in his will for the foundation of this establishment, which was completed by the Duke and Duchess of Mantua.

25. (p. 45.) Cabrera (*Felipe II., rey de España*, Madrid, 1876. Tom. II. P. 626, 627) assigns two reasons for the determination of the Empress Maria to leave Germany and spend the rest of her life in Spain. The first was in order to look after her grandchildren who, owing to the death of their mother, Queen Anna (29th October 1580) and the growing decrepitude of the King, were entirely left to their tutors. The second was that she wished to escape the troubles caused by the schism in Germany.

According to the Documents printed by the "Boletin de la Real Academia de la Historia". Tom. XVII. Cuadernos I—III. Julio-Septiembre, 1890. pp. 254—263; Tom. XVIII. Cuadernos I. Enero 1891. pp. 62—63, and letters in the historical Gonzaga Archives at Mantua (Fasc. of the year 1581), the Itinerary of the Empress Maria was as follows:

Departure from Prague. August 1st 1581.

Arrival at Vienna August 10th; departure, August 30th for Gratz, where the Empress bade farewell to her brother-in-law, the Archduke Charles.

Klagenfurt;

Innsbruck, where she stayed on the 6th September and took leave of her brother-in-law, Archduke Ferdinand of the Tyrol.

Udine?

Trevigi;

Padua. She stayed here September 26th; letter with this date from Donna Martha to the Duchess of Mantua. It was doubtless here that S. Aloysius first met the Empress;

Vicenza. It is clear that S. Aloysius had by this time joined the suite of the Empress. See Cod. Cocc. Process. Rom. II. Test. P. 28.

Verona. She stayed here on September 30th. On that day Don Ferrante, writing from Verona to the Duke of Mantua, excuses himself for



Antique binding of the Account Book which Peter Francis del Turco, tutor to S. Aloysius, kept whilst at Florence.

In the possession of the Family of Roselli del Turco at Florence.

(See P. I, note 10.)

not having come in person to take leave of him on the plea that her Majesty had been so exacting;

Brescia;

Lodi, whither S. Charles Borromeo betook himself to pay his respects to her Majesty. Thus on this occasion S. Aloysius was for the second time in the company of the saintly Archbishop of Milan;

Pavia, stayed here October 8th. Letter thence from Don Ferrante to the Duke of Mantua;

Novi, arrival, October 12th;

Genoa, arrival, October 16th. Departure delayed till November 8th by persistent stormy weather;

Savona;

Marseilles; where the Empress and her train went to the Cathedral to venerate the relics of S. Mary Magdalene. She also made a pilgrimage to Sainte Baume, where the cell in which the Saint lived is shown. This visit must have still further stimulated the ardent devotion of S. Aloysius for S. Mary Magdalene. (See P. II, ch. 13, p. 163);

Collioura. They disembarked in the harbour on December 12th: from thence the journey was by land to

La Junquera;

Gerona;

Barcelona; arrival January 6th; departure, January 22nd;

Montserrat. On this occasion S. Aloysius visited with the Empress' suite the celebrated miraculous picture in this place. The historians of Montserrat have always mentioned this visit, but hitherto without being able to assign the date and precise occasion;

Igualada;

Lerida, departure thence on the 31st January;

Saragossa, arrival February 5th; departure February 10th. Here Don Ferrante with his wife and children must have parted from the suite on account of an attack of gout, from which he suffered. He remained here several weeks, but the precise time cannot be determined. However, on the 19th May he left Madrid for Lisbon in order to resume his attendance upon the Empress. Consequently he and all his family must have been at Madrid on the 18th May. This is known from a letter written by S. Aloysius to his uncle Don Horace on the 28th May 1582. (See Appendix II, Letter IX.)

While the Marquis and Marchioness and the other children remained at Saragossa S. Aloysius proceeded on the 10th February with the Empress to Madrid. We gather this fact from the following data. Cepari says distinctly (P. I, ch. 8, p. 48) that S. Aloysius went daily with the Prince Don Diego to attend upon the Empress while she was in Madrid. Further, we know that towards the end of February or beginning of March the Empress left Madrid and went to Lisbon to visit her royal brother there. It is equally certain that she did not return to Madrid until the 11th February, 1583, consequently nearly three months after the death of Don Diego, which occurred on the 21th November 1582. Had S. Aloysius therefore not been in the suite of the Empress when she first stayed in that city he could not have visited her daily in the company of the Prince of Asturias. Hence we must suppose that on the 10th February 1582, he parted from his parents at Saragossa and travelled on with the Empress. Further, this is sufficiently shown in S. Aloysius' letter, for he says that "his mother, owing to his father's illness, was obliged to remain in Saragossa and absent herself for a time from the service

of the Empress". — If he also had remained there he certainly would have mentioned the fact. See the remarks of F. F. Fita S. J. in the "Boletín" pp. 69, 70. On the 7th February as the Empress visited the celebrated image of the Madonna del Pilar, so called, from the pillar on which it stands. It may be assumed that S. Aloysius accompanied her on the occasion.

Towards the beginning of the summer of 1854, Don Ferrante returned with his family to Italy. There are two interesting occurrences connected with this journey. On the way from Madrid to Barcelona Don Ferrante was the guest of Don Diego Jerónimo de Espés y Mendoza at Saragossa. He was amply rewarded for his hospitality. At the moment of the arrival of Don Ferrante and his party, the wife of Don Diego was near her confinement and in such danger that they were about to resort to extreme measures so that at all events the mother's life might be saved. S. Aloysius hearing this was filled with compassion. Full as he was of confidence in God, he urged them to have the same confidence, beseeching them to abstain from the proposed measures and promising that God would aid them. Then he immediately returned to the Chapel to pray. And almost before he had time to fall on his knees the lady was safely delivered. All looked upon this as a miraculous answer to prayer, and the Chapel was ever after held in great veneration. See *Della Vita di S. Luigi Gonzaga d. C. d. G. Scritta dal P. Virgilio Cepari*. Roma. 1862. pp. 50, 51.

The other remarkable occurrence was on the return voyage to Italy. When the ship which carried the Marquis of Castiglione and his family had set sail from Barcelona and was crossing the Gulf of Lyons, it was pursued by the Turks under Asan Agar, bey of Algiers, who did not give up the chase till they were within a few miles of Genoa. It was on this occasion that S. Aloysius offered himself for martyrdom as P. Cepari relates in his 8th Chapter. See "Boletín", loc. cit. p. 263. A cursory glance at P. Cepari's narrative might convey the impression that this took place on the journey to Spain. But the expression "questo viaggio d'Italia in Ispagna" may very well apply to the whole of the journey and thus include the homeward as well as the outward voyage. With this interpretation all fits in perfectly. The last letter known by us to have been written by Don Ferrante from Madrid is dated the 1st of April, 1584; the first after his return to Castiglione bears date July 22nd of the same year. See Fasc. 1584 in the Gonzaga Archives at Milan. Thus the return journey must be placed between April 11th and July 22th.

One thing is clear from the Itinerary of the Empress Maria. Namely that a certain letter, supposed to have been written by S. Aloysius from Mantua to the Duchess of Guastalla, on the 18th December 1581, is either spurious — which is very probable, or it was written at some other time or place. — For since he landed at Collioura on the 12th December, he could not have written a letter from Mantua on the 18th.

Cf. Gachard, *Lettres de Philippe II. à ses filles* (1581-3). Paris. 1882.

26. (p. 45.) Cepari's assertion that Isabella died in Spain has been called into question. A letter from Prince Francis written Oct. 22nd, 1593 announcing to the Duke of Mantua, the death of his sister, gave

rise to the idea that Isabella had died at Castiglione. The assertion is however groundless, for the letter in question; though undoubtedly written from Castiglione, does not say that Isabella died there. Moreover it is entirely contradicted by the fact that the Register of deaths in Castiglione for the year 1593, makes no mention of Isabella's name though it is kept with the greatest accuracy.

Litta *Le celebri Famiglie d'Italia* (Tom. IV Tav. XVII) and others after him, mention a second and even a third daughter of Don Ferrante, called respectively Louisa and Angela. But no mention is made of them in any of the numerous letters which were written by Don Ferrante, Donna Martha, and Ferrante's sons Rodolph, Francis and Christian, and are now in the Archives at Mantua. If these daughters really existed, this omission would be all the more strange because repeated mention is made in these letters of all the other children of Ferrante, and even of his grandchildren. Further, neither in the Baptismal register of Castiglione 1568—1586, nor in that of the Parish of San Martin, Madrid, where Don Ferrante lived with his family from May 1582 to April 1584 are the names of these daughters to be found. Moreover, the will of Don Ferrante, an authenticated copy of which has kindly been supplied to me by the Custodian of the Gonzaga Archives in Mantua, mentions only one daughter Isabella. Finally Clement Ghisoni, the second witness in the Process commenced at Castiglione in 1608 to enquire into the sanctity of Blessed Aloysius "in specie" expressly states that Donna Martha bore several children, viz. seven sons and one daughter to the Marquis. Cf. *Cod. Coccini, Process. Castell.* II. Test. p. 59 verso.

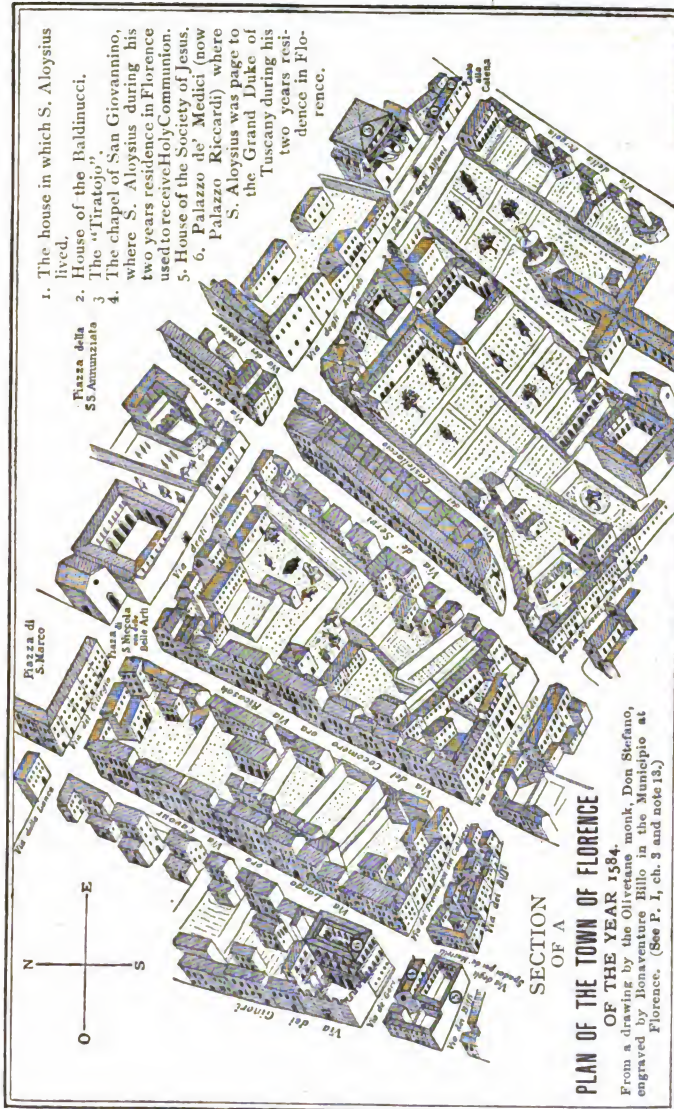
His testimony is all the more weighty as, at the very commencement of his deposition, he remarks that "he had been five and thirty years in the service of the Gonzaga family at Castiglione". Consequently he must have known how many children Don Ferrante had.

All these reasons taken together seem to make it clear that Don Ferrante's supposed daughters Aloysia or Louisa and Angela were not in reality his own daughters. Perhaps they were daughters of another Gonzaga.

On the other hand, our supposition that Don Ferrante's youngest son Diego or Didacus was born in Spain has lately been confirmed by the Baptismal register, mentioned above, belonging to the Parish of San Martin, Madrid. In this register which extends from 1571 to 1585 we find on p. 355 a statement of which the following is a translation: "On the 3rd of October of the said year (1582) was baptized Diego, son of Don Ferrante Gonzaga, Marquis of Castiglione, and of Donna Martha Santena della Rovere Diego de Ulleta".

This Diego de Ulleta had the cure of Souls in the Parish of San Martin, belonging to the Benedictines. See the valuable explanations of Father Fedele Fita S. J. in the "Boletin" Tom. XVIII. Cuaderno. I. Jan. 1891. pp. 70, 71.

In stating that Aloysius, Rodolph and Isabella, accompanied their parents to Spain, Cepari had in his mind those children who held a position at the Court, and he did not mean to exclude Don Ferrante's youngest sons Francis and Christian.



27. (p. 46.) In regard to the house in which S. Aloysius lived whilst at Madrid, the MS. history of the foundation of the Noviciate of the Society in that city at the beginning of the 17th century supplies us with the required information, which we here give, not from the history itself, but from an extract taken from it in the year 1612, and contained in the "Boletin de la Real Academia de la Historia", mentioned in note 25. Tom. XVI. Cuadern. VI. Junio — 1890.

"In March 1602 Father Lewis Guzman was for the second time named Provincial of Toledo. Anxious for the efficient government of the Province, he gave the direction and foundation of the Noviciate to Father Francis Robledillo, acting on the advice of the Father General Acquaviva. Father Robledillo went at once to Madrid, and saw a house there which seemed to him very suitable for the Noviciate. It was situated in the upper part of the town and had previously belonged to the Genoese Ambassador. This same house had been for several years in the occupation of the Marquis of Castiglione, when at the Court of the Empress Maria, Infanta of Spain. The Marquis was accompanied by his eldest son, Aloysius Gonzaga, the heir of his house, who subsequently resigned his inheritance in favour of his younger brother, entered the Society of Jesus and, while studying theology, died in the Roman College in the odour of sanctity. He was afterwards beatified. In the Noviciate at Madrid is shown the room in which Aloysius lived during the whole time his father was at Court, sanctifying the house with his presence". (See p. 580, where further details are given as to the MS. in question.)

Unfortunately this interesting house no longer exists. It was destroyed about the middle of this century, and on the spot now stands the University of Madrid.

28. (p. 46.) Father Ferdinand Paterno of Catania, in Sicily, was born in 1540 and died on February 6th 1604. He entered the Society in the year 1559, and made his solemn Profession on the 25th March 1579. He filled various important offices in the Society, and was twice entrusted with an embassy to Philip II. In this way he was often compelled to appear at Court, and thus became intimately acquainted with Aloysius, who chose him for his confessor. This director of an angelic youth was himself an ardent lover of holy purity and on one occasion, having been enticed into a dangerous house on the pretext that he was required to hear a sick persons' confession he was obliged to use violence to regain his liberty, when he fled precipitately from the spot. See the *Litteræ annuæ* of the Sicilian Province by Janning in the *Acta Sanctorum*. Junii. Tom. IV. pp. 941, 942

29. (p. 48.) This witness was Father Mutius Vitelleschi. Born of a noble Roman family on the 2nd December 1563, he entered the Society on the 15th August 1583, after overcoming many obstacles. Whilst completing his Theology at the Roman College, he met Aloysius, who was then completing his Philosophical studies and commencing Theology (1586—1587). As he remained the following year with the young Theologians as "Prefect of the higher Academy", he became intimately united

in friendship with the Saint (1587—1588). This friendship was particularly close because Vitelleschi, himself full of fervour, saw that Aloysius was a model of all religious virtues, and the Saint entirely confided in his friend. After Vitelleschi had taught philosophy for some years, he was relieved from the burden of teaching in consequence of his enfeebled health and was employed in the government of the Society. As Provincial of the Neapolitan Province, he gave evidence in the Process commenced by the Archbishop of Naples with a view to the Beatification of Aloysius, and as the first sworn witness confirmed, amongst other things, the particular fact here related. He appeared on two other occasions as witness in the cause; first, on Oct. the 25th 1607, in Rome, when he gave evidence concerning the sanctity of Aloysius "in genere"; and, secondly, on August the 24th 1609, when as "Assistant for Italy" he supported the Father General in the Process relating to the sanctity of Aloysius "in specie". Father Vitelleschi was elected General of the Society at the VII. general Congregation of the Society. It is said that two rare qualities were in him wonderfully united, "the love of a Father which knew no weakness and the strictness of a judge with which no harshness was mingled". Patrignani, *Vol. I. Men. di Febrajo*. p. 99. He died on the 9th February, 1645 in the eighty second year of his age.

30. (p. 49.) The book of the revered Lewis of Granada which is here mentioned is most probably the little work entitled "Compendio de la doctrina espiritual — Compendium of Spiritual doctrine", which first appeared during the author's lifetime at Lisbon, — he died in 1588, — and in 1650 at Barcelona in 24°; a Latin translation was published in 1607 at Cologne in 12°; and a French translation at Paris in 1584 in 16°. Lewis himself called this little book his grandchild, because it had been taken from his earlier works. It contains an extract from the "Libro de la oracion y meditacion — Book of Prayer and meditation" which was brought out in 1547 at Salamanca in 8°, in 1578 at Medina del Campo in 8°, and an Italian translation appeared in 1575 at Venice. Following the extract is a treatise on vocal prayer, advice for a useful life, and an instruction for Confession and Communion. *Quétif et Echard, Scriptores Ordinis Prædicatorum*. Tom. II. Lutetiae Paris., 1721. pp. 287, 288.

31. (p. 54.) The miraculous image of Our Blessed Lady before which, tradition says, S. Aloysius was called to the Society is painted in polychrome. The Mother of God is arrayed in a white robe and blue mantle and is carrying the Divine Child on her left arm. The origin of this miraculous image is unknown, but it is certain that it was brought to Spain from Italy. It was placed in a rich Chapel of the Church of the Imperial College of the Society at Madrid, and when Aloysius was in Spain, Jan. 1582 to about June 1584, it was already held in veneration. As S. Aloysius received his vocation in such a remarkable manner whilst praying before this image, it was afterwards known by the name of "Our Lady of Good Counsel". Among the devotional exercises by which the pious clients of Mary honoured Our Lady of Good Counsel may be

mentioned a novena for the Feast of the Assumption, in memory of the event referred to. See: "Compendio Historico en que se da noticia de las milagrosas y devotas imagines de la Reina de cielo y tierra, Maria Santissima". Madrid 1740. The Church is now called San Isidro.

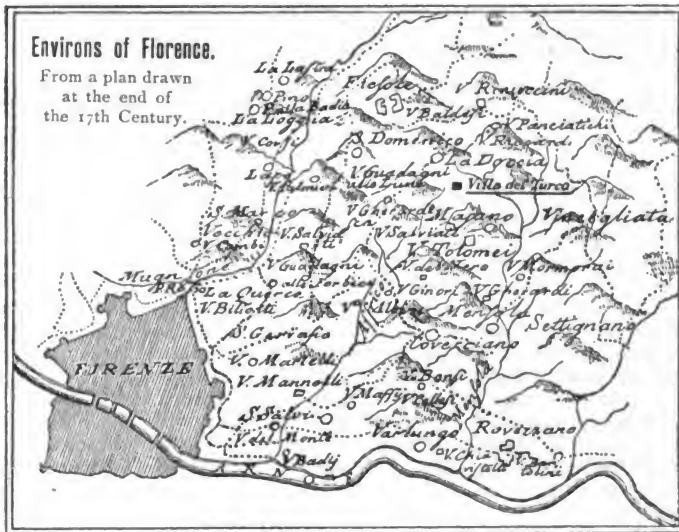
32. (p. 60.) We have to add the following, to the account which Cepari gives us of S. Aloysius' sojourn in Spain. There are sufficient reasons for believing that Aloysius had whilst in Spain received the habit of the Knights of S. James. Arguleta, himself a member and general custodian of the Archives belonging to this order, gives us some information on the subject. (Compare, *Continuacion de la Apologia por San Domingo*. §. XXII. Cap. III., n. 2. Madrid 1737.) This need not surprise us since, not only Spanish nobles, but many of other countries, belonged to this Order. We need only mention the names of Octavius and Ferdinand Gonzaga, who made their profession in the Central House of the Order at Uclés in Spain, Octavius on the 25th April 1575 and Ferdinand in the year 1592. Moreover James de Ballerinis deposed on the 21st July 1608 in the Process introduced at Castiglione on behalf of the Canonisation of Aloysius, that the Saint's Father, the Marquis Don Ferrante, received Holy Communion every month in the habit of S. James — con l'abito di San Giacomo. *Cod. Coccini Process. Castell. Test. V., p. 76*. From this we must conclude that Don Ferrante also belonged to this illustrious Order, as no one was allowed to wear the habit unless he were a member of the Order.

Owing to this fact, Arguleta's declaration assumes still greater importance; for surely it was natural that Don Ferrante should induce his eldest son to join an Order to which he himself belonged. The weight of these proofs is somewhat increased by an oil painting in the Church at Uclés representing S. Aloysius in the habit of the knights of S. James. Arguleta relates this story concerning the picture (loc. cit. p. 26, 27). "One day as I was turning over the leaves of a work entitled 'Escudo Montesiano', I discovered that both S. Francis Borgia and S. Aloysius had belonged to the Order of S. James. I had never heard this before of S. Aloysius and at once communicated my discovery to one of the senior Fathers of the monastery in that place. He replied: "Go to the Church: There I will show you a picture in which you will see S. Aloysius in the same habit as S. Francis Borgia". It certainly was there but almost entirely concealed by the capital of a pillar forming a portion of the Retablo or reredos, and was scarcely visible from any part of the Church". The Prior of Uclés, Don Peter de Cruixtribaldos, caused this picture to be painted and set up over the High Altar, in 1621, the year in which Gregory XV. allowed the Fathers of the Society of Jesus, by the Brief of the 2nd of October, to say the Mass of S. Aloysius on the 21st June and to honour him in the Breviary. The Saint wears in this picture the mantle of the knights of S. James, and seems to be contemplating our Blessed Lady with the Holy Child in her arms. In this there is an allusion to his vocation to the Society received whilst praying before the miraculous image. We are perhaps justified, then, in adding this to the proofs that Aloysius, when received into the Society, was a member of the Order of S. James. On a side

altar in the same Church there is also a full length statue of our Saint in the habit of the knights of S. James.

33. (p. 61.) When it is here said that Aloysius received from his Father the order to visit all the Princes and Dukes of Italy we must understand this of the Dukes and Princes of North Italy; according to the Processes, the Dukes of Ferrara, Mantua and Savoy, the Grand Duke of Tuscany and the Prince of Parma were visited.

34. (p. 61.) The Infanta of Spain was Catherine, the youngest daughter of Philip II. who had married the young Duke Charles



(See P. I, ch. 3 and note 13.)

Emmanuel in Spain. On the 10th August, 1585, she made her solemn entry into Turin.

35. (p. 65.) This priest is Father Francis Panigarola of the Franciscan Order, who became Bishop of Asti in 1587, dying in that post in 1594.

36. (p. 66.) This beautiful lake is no longer visible. However, under the house there is a subterranean chamber, — stripped of its mosaics, it is true, — in which there is a basin containing beautifully clear water, flowing out into the garden, where it is utilised for a fountain. The room is still to be seen in which Aloysius stormed heaven by

ceaseless prayer and severe penances, in the hopes of softening his father's heart. Long after, traces of the blood were shown which had bespattered the walls, when the Saint used the discipline. The house and adjoining property belong to the "Virgins of Jesus". Monsignor Sarto, the zealous Bishop of Mantua, has now commenced a work, which should have been done long ago. Under his auspices, the room is being transformed into a beautiful oratory where the Holy Sacrifice will hereafter be offered. The *cappelletta* of S. Aloysius in the Roman College serves as the model for it. This room and the little Church of the "Disciplini" are Sanctuaries greatly venerated in Castiglione. They are both in perfect preservation and retain the same appearance at in the lifetime of the Saint.

37. (p. 68.) Scipio Gonzaga is here called in a somewhat remote sense a cousin of Don Ferrante. See the Genealogical tables.

38. (p. 68.) The letter of which the original is in the possession of Professor Iozzi (see Iozzi, p. 17) runs thus:

"Most reverend Father in Christ,

Your Reverence can hardly conceive what comfort God has given me in these last days. I have constantly placed all my hope and all my confidence in the Infinite mercy of His divine Majesty, that the affair relating to the salvation of my soul may after so severe and obstinate a struggle turn out for the best. Therefore your reverence, I doubt not, may at last grant me comfort so that I may with truth say: "Facta est tranquillitas magna, and there was a great calm", and at my departure from the paternal house: "et domus mea hodie salva facta est, and my house has this day received salvation."

Your Reverence will soon give me directions concerning my departure: ad sanctam Civitatem to the Holy City, where the Vicar of Jesus Christ has his throne, in order that I may have holy intercourse with holy men and receive their holy counsels, that I may, encouraged by these examples, improve, and by God's grace put on "novum hominem — the new man".

My Father will explain all to you. From this hour I place myself under obedience to you. In conclusion I kiss your hands.

Your Reverence's most obedient son in Christ,

Castiglione, 15th August 1585.

Aloysius Gonzaga.

To the very reverend Father Claud Acquaviva, General of the Society of Jesus at Rome."

39. (p. 69.) The life of Eleonora of Austria from which Cepari quotes is entitled: "Vita della Serenissima Eleonora, Archiduchessa d'Austria, Duchessa di Mantova, scritto dal P. Antonio Folcario di S. Stefano, S. J." Mantova, per Francesco Osanna 1598. Life of the most serene Eleonora, Archduchess of Austria and Duchess of Mantua.

Written by Father Antony Folcario di S. Stefano. The passage quoted by Cepari is at page 273.

40. (p. 70.) Aloysius, in his journey through Pavia, could not deny himself the pleasure of visiting S. Charles Borromeo's cousin, Count Frederick Borromeo, who so much resembled him in character, and was only four years older. He was born on Aug. 15th, 1564.

Frederick was preparing for the priesthood in the Borromeo College, and was attracting the attention of all by the shining example of his virtues. The joy of both these holy youths on becoming acquainted with each other can scarcely be described. When Aloysius was taking leave of him, Frederick said in a prophetic spirit to his fellow-student, Count Alexander Pietra: "You will see that before long this youth will enter some religious Order and end his days in a cell". See Rivola, *Vita di Federico Borromeo*. Milano 1656. Lib. I, c. 22, p. 85.

41. (p. 72.) The priest here referred to was Father Charles Reggio of Palermo, who was born in 1540. He was a famous orator and had preached with great success both at Rome and at Cosenza.

42. (p. 76.) He was born at Padua, 1539. He entered the Society of Jesus in the year 1559 simultaneously with his two younger brothers. At twenty-five years of age he taught philosophy in the Roman College, and then Theology at Padua and Milan. Subsequently he was entrusted with the training of his brethren in Religion; and we find him successively Rector of the Turin College, Minister of the Professed houses in Milan and Venice, and Rector of the College at Brescia. It was when superior of the Professed house in Milan that Don Ferrante begged him to test the vocation of his eldest son, and thus he first became acquainted with Aloysius. This acquaintance he renewed when four years later Aloysius came to Milan as a young religious. It was moreover a personal matter that drew him to Aloysius. He had previously written a small book on the mystical life entitled, in the edition of 1611: "Breve Compendio intorno alla perfezione cristiana, dove si vede una pratica mirabile per unir l'anima con Dio etc. Brescia presso Francesco Marchetti. — A short exercise of Christian Perfection, wherein is to be found an admirable practice by which the Soul may be united to God etc." This work has been lately again translated into German and forms the second treatise in the work: "Contribution to mystic theology, edited by Francis Anthony von Besnard and published at Augsburg by B. Schmid. F. C. Kremer in 1853, 8°". When Aloysius was staying at the College in Milan, and it became known that God had endowed him with the gift of prayer in its highest form, Gagliardi frequently conversed with him to ascertain whether the theories advanced in his book were correct. All these circumstances are related by Cepari in the 23rd chapter of the Part II of this life. Father Gagliardi died a holy death, as he had lived a holy life, on July the 6th, 1607.

43. (p. 80.) The house, in which Aloysius made the *Spiritual Exercises*, belonged originally to the Gonzaga Family, and according to

Gorzoni, to the father and uncle of the Saint. When the Fathers of the Society opened a College at Mantua in the course of the year 1584, this house was purchased, and formed the ground floor of the new College. Subsequently the house was again honoured by the presence of our Saint in 1589—90. He was then a religious and had returned to Mantua in order to effect a reconciliation between his brother Rodolph and Duke Vincent. According to Gorzoni, Aloysius occupied that part of the house which faces the Church of San Giovanni and forms an angle with the site of the old Jesuit church (della SS^{ma} Trinità) which is now unfortunately in ruins. The room in which Aloysius lived, was, even in Gorzoni's time converted into a chapel. Compare the learned MS folio in the public library of Mantua. (Sign. H. IV. 10. 993.) "Storia del Collegio di Mantova d. C. d. G. dall' anno 1584 ad 1711, scritta dal P. Giuseppe Gorzoni", two parts in one Vol. Part I. p. 26.

44. (p. 80.) Father Anthony, who was from Padua, entered the Society in 1556, at the age of seventeen, and for twenty six years occupied the position of Rector and Master of Novices in the College and Noviciate of the Venetian province at Novellara. He died on the 24th November, 1611.

45. (p. 84.) Consult the Genealogical tables. Father Piatti has preserved in the *Vocatio Aloysii*, see Boll. T. IV. Junii. p. 902. E. 27, a fragment of the letter just mentioned.

"I wished your Paternity to be informed of all this, and that in a few days I shall put on the clerical dress, and renounce all my rights to my father's possessions, save what may be allowed to be reserved for pious purposes. Meanwhile I beg that, while I have considered it necessary to act as I have done, in order to please my father, as you bade me to do, and because I thought it would be better for me to be at Rome, than at Castiglione, you may be sure that nothing more painful could befall me, than being forced to put off my vocation. For this I look upon as the greatest favour God could confer upon me. Be sure then that I would rather die a thousand times, than give up this my wish to serve God".

46. (p. 85.) Consult the Genealogical tables.

47. (p. 91.) The draught of the deed by which S. Aloysius resigned his Marquisate is in the "Archivio notarile provinciale of Mantua"; it is signed by the Notary, Hannibal Persia, dated 1585 and there is an authenticated copy in the Gonzaga archives at Mantua (E. LV. 4). — We here give a translation of this deed which was drawn up in Latin:

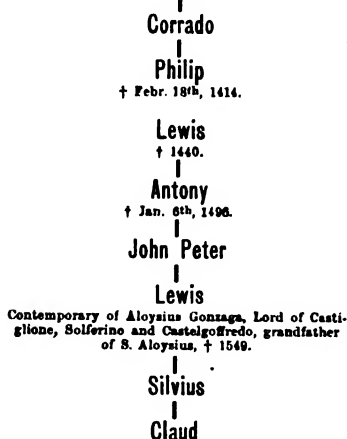
"In the name of Christ. Amen.

In the year 1585, indiction XIII, in the reign of the most serene Lord, Rodolph II., by the Grace of God, Emperor and King of the Romans, on Saturday, November the 2nd, at Mantua and at the residence of the undermentioned illustrious Marquis, which is situated in the Contrada dell' Unicornio not far from the Monastery of Saint Sebastian, Mantua;

Genea

H GO of

N.B. The names are printed in italics of persons who personally appear in the original.



Francis (7) born 1444, † Oct. 22nd, 1483, from Aug. 19th, Bishop of Mantua.	Barbara (8) born 1455. † 1503; married Eberhard, Duke of Wurtemberg.	Ludovic (9) b. 1458, † Jan. 19th, 1511. From Feb. 1468 Protosyn- dary Apostolic, 1484, Bishop of Mantua.	Paula (10) Married Leonardo, Count of Görz and Tyrol.
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Lord of Gazzuolo,
daughter of Henry
of John

Lord of Gazzuolo,
Emily, daughter of

Ferrante I.
b. Jan. 28th, 1507, † Nov. 15th, 1557, married 1529,
Isabella, daughter of Ferrante di Capua, Duke of
Termoli, Prince of Molfetta and Ariano.

*
22nd, 1544
Prince
in 1565 by
Cardinal Madrucci
Arg. 1585, Patriarch
Dec. 2nd, 1587, Cal
Prince of the Chur
tainments were ad
mitted to him his
for criticism

* **John Vincent** **Francis**
b. 1540, created Cardinal by Gregory XIII in
1578, conspicuous for his many virtues.
† Dec. 22nd, 1591. 1561 Cardinal.

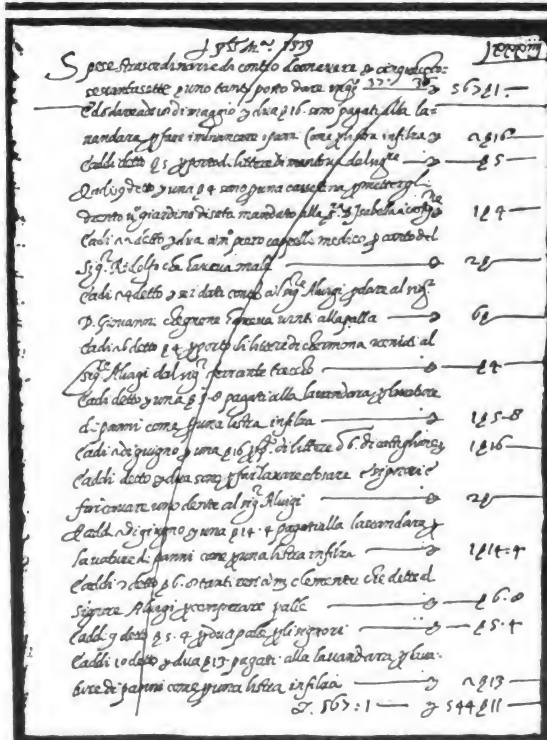
Frederick
b. 1541, † Feb. 21st,
1565.
Cardinal, Jan. 6th, 1563.

Alexander
b. 1520, † 1580, natural son of Freder-
rick II by Isabella Burchetti, wife of
Francis, called de' Gonzaghi de Calvisano.

Margaret
sonus II. d'Este,
Ferrara, † Jan. 6th,
1618.

* **Fabius**
Majordomo to Vincent I, 4th Duke of
Mantua. From 1601 Governor of the
Marquisate of Montferrat.

in presence of Philip, son of the late John Mary Fiero of the aforementioned Contrada dell' Unicornio, of the worthy and learned jurist John Baptist, son of the late Doctor of Arts and of Medicine, John Fabius de' Cremaschi, of John, son of the late John Francis de' Martinacci, otherwise de' Todeschini, who are both of this same quarter, and



A leaf of the Account Book, which Peter Francis del Turco, tutor to S. Aloysius, kept whilst at Florence.

In the possession of the family of Roselli del Turco at Florence.

(See P. I, note 14.)

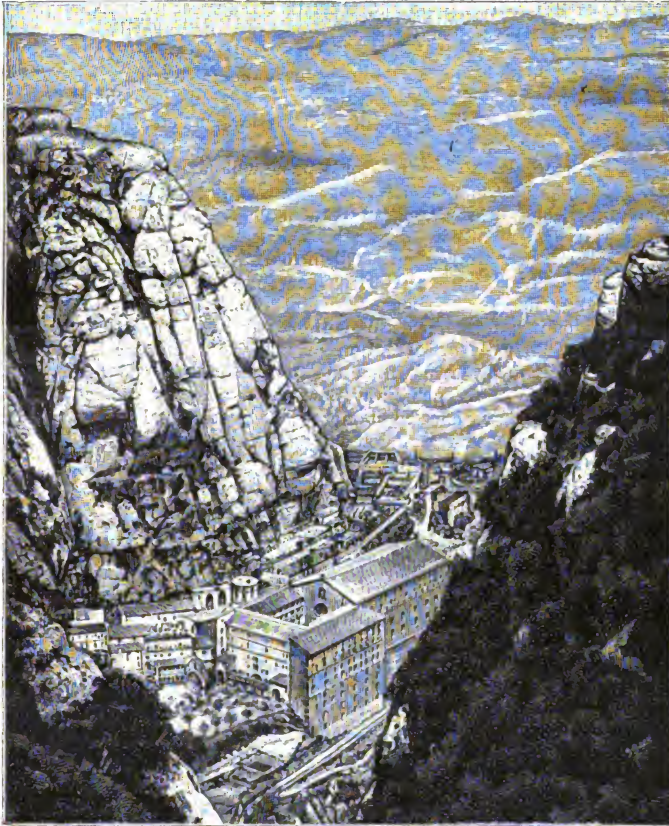
of the noble John Baptist, son of the late Jerome de Thedoldi de Cavariena of the Contrada Ruperi, and Ulysses, son of the late Dominico de' Careni of the Contrada del Cervo, all citizens and inhabitants of Mantua, and acquainted with the matter hereinafter mentioned and instructed both particularly and generally in it and on this account expressly called on and requested to be witnesses; from amongst whom the aforesaid Philip

at the prayer of me, the undersigned notary, having personally and bodily touched the Holy Scripture, and sworn and declared on the Holy Gospel that those above mentioned as witnesses with him and the illustrious gentlemen hereinafter named are well known to him, and that he is fully and thoroughly acquainted with each and every one of them and has a true knowledge of them.

Aloysius, eldest son of the most illustrious Signor Ferrante Gonzaga, Marquis of Castiglione delle Stivieri, aged eighteen years, here present, has long resolved and has fully made up his mind to forsake the ways of this world and to consecrate himself to Almighty God in the venerable Society of the Jesuits and in due course to make the profession prescribed in this Society. But because he well knows that on the decease of his illustrious father the aforesaid Marquisate with the territory and possessions pertaining thereto would become his property and belong to him as the eldest son, by virtue of the privilege granted on June the 7th 1559 by his late Majesty, the Emperor Ferdinand of august memory, as well as the letters patent of the said Marquisate given by his Majesty, the Emperor Maximilian II., of glorious memory, by both of which it is expressly decreed that the aforesaid town of Castiglione with its territory and the possessions pertaining to this same Marquisate should for ever remain the possession of the descendants of the aforesaid Signor Ferrante Gonzaga, the first born to him in lawful wedlock; and as he has become more indifferent to worldly cares and more confirmed in his determination, he has, with the consent of his father and with the agreement of his relations, taken the resolution of transferring his right of primogeniture and of succession to the Marquisate of the said town of Castiglione, with its territory and the possessions pertaining thereto, to his second brother, Signor Rodolph Gonzaga, resigning them entirely and making a deed of gift *inter vivos* of them, as well as of each and every other claim which he may have at any future time, both to the aforesaid property and to all other possessions of his father or mother and of all other rights accruing to him by reason of his primogeniture, in favour of his aforesaid brother Rodolph.

With this intent he has addressed a petition to the most illustrious Rodolph II., the reigning Emperor, and has received from his Imperial Majesty on October the 29th, 1584, consent, permission, authorisation and power to complete and carry through his aforesaid resolution in general and in detail without the authorisation or interference of any delegated judge or other person, so that the aforesaid abdication, resignation and deed of gift as well as the agreement relating thereto shall be as entirely valid and incontrovertible as if all legal proceedings had been formally observed and all requirements satisfied, and any defect whether of age or from any other reason in the document is rectified. Nevertheless there was added a conditional clause concerning this act of abdication, resignation and deed of gift of Signor Aloysius, the condition being that the aforesaid Rodolph should at the beginning of each year pay 200 ducats and the sum down of 2000 ducats to Signor Aloysius at the absolute discretion of the same illustrious Signor the resigner and donor, as will be more fully understood by the Imperial decree which for better verification is affixed to the end of this document.

But as he afterwards learnt that, according to the constitutions of the above mentioned venerable Society of the Jesuits, all those who seek admission into it must, before they can begin to live under obedience in any of its houses or colleges, first renounce and distribute all the tem-



Montserrat.

(See P. I, note 25.)

poral goods which they possess, and must also dispose of all those which may come to them, and as the illustrious Signor Aloysius, being still a minor and under his father's control, has nothing to divide and can only dispose of what he may inherit, and as he is on the other hand unwilling that the conditional clause, which could not hold good according

to the Jesuit Constitutions, should be any hindrance to him in the attainment of his desire, especially as he knows that they who strive after Christian holiness, not with common and ordinary resolve and determination, but with such earnestness and design as to condemn and abandon all earthly riches and perishable goods, do really best consult their own interests, he has a firm hope and trust that the most illustrious Emperor by reason of his great piety, goodness, and fear of God will not frustrate this his intention or anything contained in this present deed, but will graciously and bountifully, as he humbly implores his Imperial Majesty, confirm it, even without the aforesaid conditional clause which is made in favour of the worldly interests of Signor Aloysius and which ought not for that reason to be a detriment to his spiritual welfare. He is resolved without further delay to carry out his fixed will and intentions.

Therefore, the same Signor Aloysius, adhering to the aforesaid Imperial decree, and in consideration of the authority and full power granted to him by which no obstacles raised by reason of want of age or anything else may be permitted to stand in his way, has determined to enter the Society of the Jesuits without further delay, to take the habit of the Society and in due time to make his profession. And in behalf of both himself and his inheritance, and this without any inducement thereto, either of violence, fear, craft or deception of any kind, but freely, from his own desire and by his own will, and after maturely considering whether there may be any better plan, way, law, form, cause or causes by which he may or might have effected it more efficaciously, and in the presence of and with the consent, permission and agreement of his illustrious father, and of Horace Gonzaga, Lord of Solferino, his uncle, and of Prosper and Mark Anthony his next of kin, in the Duchy of Mantua, who have all expressly approved his determination and design; because he is fully conscious what and how much his abdication, resignation and deed of gift includes, as he here expressly protests and declares, and as is manifest to all present, he having been fully instructed by me, the notary employed for the purpose, as to what a deed of gift *inter vivos* signifies and comprises, with the consent and authorisation of his illustrious father, has resigned and now resigns to his second brother Signor Rodolph, who is here present, his birth-right and right of succession to the Marquisate of the said town of Castiglione delle Stiviere, with its territory and all the possessions pertaining thereto, and has renounced and does renounce them, as well as each and every one of his existing claims and all those which may ever at any future time arise, both as to the above named possessions and to any maternal or paternal inheritance; further he renounces all rights which may accrue to him either on account of his primogeniture or on account of any other natural and lawful claim and especially nevertheless that generalities shall not interfere with particularities, and vice versa. Further he abjures each and every claim which he may have in future or may be said to have acquired from the conditional clause inserted in the aforesaid Imperial decree entitling him to 200 ducats annually and to the sum of 2000 ducats paid down. Of this he has made a deed of gift *inter vivos*, and makes it in such a way that it can never be contested, reclaimed or declared invalid by reason of any accusation of ingratitude, or of offence, or on any ground allowed by

law to the above mentioned Signor Rodolph, his brother, here present who agrees with the above mentioned consent, permission, authorisation and approval that all this property both collectively and in detail shall for ever remain in the possession of his most noble family.

By this deed of resignation the same noble Signor Aloysius, being bound thereto by and in virtue of his oath, has abjured and does abjure every objection that may be made against the present document, as not being properly drawn up and formally authenticated. He also abjures every objection whereby he may be represented to have made this renunciation through any treacherous deceit or that it was brought about by violence or by intimidation; also any objection which may be alleged on the grounds of any defect or omission of customary formalities; he further renounces all claim to any legal or statutory aid whereby he might be induced to contest this present deed or to protect or defend himself against its effects, he being fully instructed by me, the undersigned notary, as to the powers, effects and purport of this deed, and possessing a full and clear understanding thereof.

Further, with regard to the permission, faculties and dispensation granted, conceded and bestowed by his most Serene Highness the Duke of Mantua and Monferrato etc., to the above illustrious Signor Aloysius and to me the undersigned notary as to the Decree of 1528, referring to the Marquisate, which forbids any oath of assertion or obligation to be put in documents, it is rendered null as is shown by the same permission and by an interpretation received from Signor Aloysius Olivi, Governor of the Ducal Castle, and secretary of his Highness, by an attestation from the most honourable James Anthony Bonacci, notary and Chancellor of the Court of Mantua on the 28th of October last, which was there delivered to me in authentic form and will be registered at the end of the present document, together with the attestation of another ducal order and decree, whereby it is ordained that in similar cases credit must be given to the ducal Secretaries, whose attestation is expressed by the most honourable Camillus Compagnoni, notary of the ducal court of Mantua, which attestation to the same effect has been delivered to me.

And the most illustrious Signor Aloysius at the request of me, the undersigned notary, by virtue of my above mentioned faculty, dispensation and permission, touching bodily the Holy Scripture, and with his own hand, up on a Roman Missal, which has been delivered by me for the occasion and lying open before him, has sworn on the Holy Gospel of God, and has declared that all and everything named and contained in the present document or noted or included in it has been and still is true, and has promised to the aforesaid Rodolph here present, and engages himself (as above) under the obligation and by virtue of this oath that he will steadfastly maintain and observe it all, and will in no wise and under no pretext act contrary to or contest it either himself or through another or others, on any ground or for any cause nor in any manner whatsoever, neither with respect to legal claim nor to facts, and this obligation extends to all his possessions both present and future; also that he will not seek to be freed or relieved in any way from his oath, and even if he should obtain exemption or alleviation he will not avail

himself thereof; at the same time he requests me, the undersigned notary to draw up a public deed concerning the whole affair as a perpetual remembrance thereof.

I, Hannibal, son of the late John de Persia, citizen of Mantua, public notary by Imperial authorisation, have caused this present document prepared by myself, to be drawn up from my notes in form of a deed by the aforementioned Michael Campora, as I was otherwise engaged, he likewise being a citizen and public notary of Mantua, and I have subscribed to it the customary attestation".

We should remark that in the Duchy of Mantua in the 16th century all such deeds were signed by the public notary only.

48. (p. 91.) On the same day that S. Aloysius made the resignation of his Marquisate, he wrote the following letter, of which the original is in the possession of Professor Iozzi:

"My most honoured Father in Christ,

To-day I stripped off the garment of the old man and put on the raiments of the new. In acquainting your Reverence I assure you that I know not how to thank the goodness of God for so great a favour, the more so as to-day. He has granted me a new consolation, for He has permitted me to follow Him in poverty, my father having determined no longer to give that which he had promised me and to which he has bound himself. However, he will provide the money for my journey and for other necessary expenses.

I pray God that he may order all things for the best, and if also He thinks it expedient, that my father may be in a position to fulfil his promise in favour of the Society.

But I have letters written with the intent both from the superiors of the College here, and from my mother, which I will hand over to your Reverence, that, as I humbly beg you on my knees and with my whole heart, out of compassion and for the love of God, you would receive me into the harbour of salvation and safety, as speedily as may be, for I will strive not to protract the visits which are incumbent on me during my journey.

In conclusion I kiss your hands.

Your Reverence's most obedient son in Christ

Aloysius Gonzaga."

Mantua, Nov. 2nd 1585.

To his Reverence Father Claud Acquaviva, General of the Society of Jesus, Rome.

49. (p. 91.) This conduct of Don Ferrante is to a certain extent explained by his pecuniary position which at that time was not at all satisfactory. Concerning this he writes on the 1st April 1584 to Marcellus Donati, Secretary to the Duke of Mantua:

"I assure you that I have spent these three years travelling about from house to house, and with the additional expense of my wife and children with me. By so doing, I have considered the reputation of

those masters rather than my own welfare. Now that I am at home again, I find myself reduced to such an extremity, that this expense will produce, what happens in a storm. When the sun shines out, the damage is more easily seen, than whilst the tempest rages".

A letter written to the Duke at this time and one to the Bishop of Castel Maggiore, dated the 31st August 1584, both preserved in the Gonzaga archives at Mantua, alike shew that the liberality of Don Ferrante at that time was restricted.



"Our Lady of the Pillar" at Saragossa.
(See P. I, note 25.)

50. (p. 93.) See Genealogical tables.

51. (p. 94.) S. Aloysius always retained a particular devotion to the "Madonna of Loretto", to whose intercession he owed his life. This is proved by the fact that he once had in his possession an image of this Madonna which he much venerated. This image, an ancient heirloom belonging to the Gonzaga family, is now in the Convent of the Franciscans at Vienna. It is in the Cloister not far from the entrance-door behind a grating. A document referring to it runs thus: "This miraculous image belonged to B. Aloysius Gonzaga, and is a true copy of the original at Loretto which was also venerated by him. It then

passed to Prince Hannibal Gonzaga and from him to the Princess Isabella Gonzaga; then to her son Philip, Count von Dietrichstein; subsequently to Isabella Ferrarin, and after the death of all these to the reverend Franciscan Fathers. This image has touched the sacred tongue of S. Antony of Padua and many other holy relics in Rome. Many wonderful miracles have already been wrought by it. It is about 200 years old and has at all times been much revered. Given by me in the year 1706.

Mary Frances von Schardin, Baroness of Innig".

52. (p. 96.) We here quote the beautiful letter written by Don Ferrante to Father General Acquaviva, and handed to him by S. Aloysius. Cepari, in his Piacenza edition, inserts it in the text:

"My very reverend and revered Sir,

Hitherto I have thought it right to delay my consent to my son Aloysius entering your holy order, for fear of any inconstancy owing to his youth. Now as I seem to be able to assure myself that he is called by our Lord, I have not dared to thwart him or to withhold any longer my permission, for which he has been ever begging with such urgency. But on the contrary, I give him the satisfaction of sending him with his mind in deep peace and joy to your Reverence, as to one who will be a better father to him than myself.

I do not ask you for anything especial in his regard. I merely assure you that you become possessed of the dearest pledge I possess in this world and of the chiefest hope I had of the maintenance of my family. It will for the future have great confidence in the prayers of this son and of your Reverence, to whose favour I commend him; and I beg our Lord to grant you all the happiness you desire.

Mantua, Nov. 3, 1585.

Your Reverence's most affectionate servant,

the Prince Marquis of Castiglione.

53. (p. 96.) The nephew of S. Pius V. (Ghislieri) was usually known by the name of Cardinal Alessandrino, as his native place was Bosco, near Alessandria in Piedmont.

54. (p. 98.) S. Aloysius was the 828th novice who entered the Roman Noviciate of Sant' Andrea. Under No. 875 in the book in which the articles brought by each novice were entered, we read the following:

"Don Aloysius Gonzaga arrived on the 25th of November. He brought with him two cloaks of black cloth" probably of the same shape as those worn by members of the Society, "two cassocks, a short and a long one of the same material, one Zimarra", a sleeveless over-coat for indoors, "of black cloth, one coat of coarse cloth of Terni, two doublets, one of Mocajale", most likely the same as mocaiardo, a kind of material made of hair, "the other of Fustagna", a material rough on one side and smooth on the other, "two pair of breeches of Saja" a thin kind of cloth "with hose of the same material, one felt hat, one red under-jacket, twelve shirts, twelve pair of shoes, twelve pocket-handkerchiefs, nine

towels, two pair of linen stockings, two birettas, one trunk, one picture representing our Saviour on the Cross".

The novices had to sign the Inventory of whatever clothing they brought with them, so that in the event of their showing no vocation during the time of their probation, they might be able to obtain their property, and return in peace to their relations. Thus in the above mentioned book, all the novices without exception have signed their inventory. Only the inventory of S. Aloysius is without any signature. The Superiors probably did not make him sign, because his vocation appeared to be settled beyond all doubt. Whilst the inventory of the other novices was valued at 10 or 12 scudi at the most, the possessions of S. Aloysius were worthy 48 scudi (1 scudo = about 4 shillings) according to the estimate of the Brother who took charge of the clothes. See the MS. in Folio, entitled "*Ingressus Novitiorum ab anno 1569 usque ad 1594*". Tom. II, p. 100, which is in the archives of the Noviciate.

The picture of the Crucifixion, which Aloysius brought with him to the Society, still exists, and is preserved in the Sacristy of the Cappelletta of S. Aloysius in the Roman College.

Notes to Part II.



1. (p. 106.) This Breviary (a "Totum") which S. Aloysius used before he entered the Society and brought with him into it, is now in the possession of the Ursulines of Vienna. The book was printed by Christopher Plantyn, at Antwerp, in the year 1577. The authenticity of this is guaranteed by a document preserved in the same Convent.

2. (p. 106.) *Sti. Bernardi Opera omnia. Coloniae Agrippinae. 1620. Pag. 359.* "In quo cum (qui timore Dei initiatur ad sapientiam) coeperit proficere, hoc est pie vivere in Christo, necesse est (teste scriptura) persecutionem patiatur, ut recens gaudium vertatur in mœrorem et dulcedo boni vix summis (ut ita dicam) labiis attacta in amaritudinem commutetur."

3. (p. 108.) Iozzi ("Lettere di S. Luigi con Annotazioni." Pisa: 1880) publishes (pag. 24) for the first time the following letter of S. Aloysius to his Mother:

"Most illustrious Lady,
Most honoured Mother in Christ,

The peace of Christ be with you. The death of my Father was very bitter to me for the moment; I felt very much cast down. But after having given way to the grief which nature demanded, I now rightly rejoice at the thought that really I have, from to-day, reason to call him father, and to thank God that He has taken him to His heavenly bliss; as we may hope from His boundless mercy.

With holy resignation and interior joy let us submit ourselves to the Will of His Divine Majesty.

So I conclude, begging your blessing.

Rome, April 1586.

I am, illustrious Lady,
Your most obedient son in Christ,
Aloysius Gonzaga S. J.

**To the Lady,
my honoured Mother in Christ,
the Marchioness of Castiglione."**

It is possible that Cepari alludes in this place to the preceding letter, for there are expressions in it similar to those attributed by him to the Saint. But supposing this to be the case, an error would exist in regard to the month the letter is supposed to have been written, for Don Ferrante was already dead on the 13th of February. Now Cepari says expressly that, following the advice of his Superior, Aloysius wrote to his mother on the same day on which he received the news of the death. We must therefore conclude that he did not receive the news till a month and a half after the death of his father. But that is more than improbable. Therefore either our supposition that Cepari refers to this letter must fall to the ground, or the letter cannot have been written so late as April.

4. (p. 109.) This Madonna of Mantua, is the "Madonna delle Grazie" which is venerated in the Church of the same name, not far



Father Mutius Vitelleschi,

intimate friend of S. Aloysius, afterwards General of the Society.

From an oil painting in the Gregorian University, Rome.

(See P. I., note 29.)

from Mantua. This Sanctuary is situated on the right bank of the lake in the district of Curtatone, distant about an hour and a half from Mantua. Donesmondi is of opinion, "Dell' Istoria Eccles. di Mantova," Mantova, 1613, Part I., Libr. V., pp. 338, 339, 344, 348. Part II., Libr. VII., anno 1616, pp. 123, 139, that about the year 1000 this picture of the Madonna and Child, painted on wood, was already held in veneration by boatmen. At any rate in the 14th century a chapel stood on the spot now occupied by a spacious Church. This is evident from two Bulls of Boniface IX. in 1389 and 1391. When the plague devastated Italy in 1399, and Mantua suffered severely, Francis Gonzaga, fourth Lord of Mantua, made a vow that he would build a large church in honour of the Mother of God, if the plague ceased. From that hour it abated, and Francis accordingly built, at a cost of 30,000 scudi (£ 6000), a beautiful church which was handed over to the Friars Minor of the

Strict Observance in the year 1407. Henceforth the devotion to this picture became more general. Martin V. visited the Sanctuary and encouraged pilgrimages to it by granting an indulgence. Pius II. likewise visited it when at Mantua presiding over the large assembly of princes held there in 1459 and he also enriched the church with an indulgence. Moreover, Charles V. and Philip II. made a pilgrimage to it, as testified by their statues and inscriptions. The convent of the Friars Minor was abolished in the year 1810. The restoration of the church was begun in 1825 and completed in 1858.

5. (p. 110.) We have already met with Father Francis Gonzaga in chapters IX and X, of Part I, and we shall meet him again later on. He was born on the 31st July 1546, receiving in baptism the name of Hannibal. In 1557 he was sent to Alexander Farnese in Flanders. On the death of Charles V., his son Philip left the Low Countries of Spain, in order to assume the crown, and Hannibal followed him. However, on the 17th May 1562, he exchanged his court dress for the rough habit of S. Francis, and despite the opposition of his family entered the Noviciate of the Friars Minor of Santa Maria de Jesus at Alcalá. There he received the name of Francis. In the following year he was professed. A solid theologian and a remarkable preacher, after his return to Italy he filled several offices with distinction, and in 1572 was raised to the dignity of General of his order. At the general chapter in Paris in 1579 he was chosen General of the whole Franciscan order and in that capacity visited all the Houses of the body throughout Europe, everywhere insisting on the rigorous observance of the original rule of S. Francis. On the expiration of his term of office as General, in 1587, he returned to the convent of San Martino dell' Argine, which he and his brother had founded. It was intended to appoint him as successor to S. Charles Borromeo in the Archiepiscopal see of Milan, but the humble friar firmly refused such a post of honour. Nevertheless at the request of the Spanish Government he accepted the Bishopric of Cefalù in Sicily where he laboured successfully for seven years. Amongst other things he founded an ecclesiastical Seminary in accordance with the prescriptions of the Council of Trent, the first of this kind in Sicily. "Edifying in his life", says Litta, "untiring in his zeal, generous in alms-giving, it was the desire of his heart to defend what was right and to abolish abuses." The following story is told of the zealous Bishop at this period of his life.

One of the officers had oppressed the people and especially the poorer classes by imposing on them exorbitant taxes. The Bishop remonstrated strongly with him, and when the officer excused his conduct on the score of his devotion to the King, he took hold of him, and said: "What do you mean by speaking of your loyalty and devotion to the King? We Gonzagas have shed more blood for the King, than you have drunk wine." The result was that the officer was dismissed.

In 1593 Clement VIII. created this indefatigable pastor, Bishop of Pavia, at the very moment the Spanish Court had appointed him to Vigevano. However on the pressing representations of Duke William of Mantua he was translated to the see of Mantua.

His first care was to found, in the year 1594, an ecclesiastical seminary, in accordance with the prescriptions of the Council of Trent, for 50 students. He then held his first Provincial Synod, according to the Tridentine instructions. He founded a large number of religious and useful institutions. In 1604, he held a second Provincial Synod, in order to promote the Beatification of his young friend and relation, Aloysius Gonzaga. In 1610 he published his Synodal decrees, and in 1617 he introduced the Roman Rite as reformed by Paul V.



Statue of S. Aloysius,
clothed in the habit of the Knights of the Order of S. James.
In the Church of Santi Iago at Uclès in Spain. (See P. I, note 32.)

He died on the 11th of March 1620, in the odour of sanctity. His body is in a vault under the choir of Mantua Cathedral. It is seated on an Episcopal throne and is still entire. See Donesmondi, "Vita dell' Ill^{mo} e R^{mo} Monsignore F. Francesco Gonzaga, Vescovo di Mantua." Venetia loc. cit. per Giacomo Sarzina, 1625. Litta, Tav. XV.

6. (p. 110.) Probably Don Ferrante made his will without the need of any reminder from the Father General.

7. (p. 111.) This was Father Gaspar Alperio, called also Alpio or Alpius, the one to whom Aloysius stated that he did comparatively little penance, as we shall presently hear. Alperio came from Subiaco. Born in the year 1566, he entered the Society in Rome on the 27th April 1586, and was therefore one of S. Aloysius' fellow-novices. He taught philosophy and theology for many years in Parma, and died on the 9th May 1617. The Saint must have discovered in him a kindred spirit as he grew so attached to him. We shall meet with him again.

8. (p. 136.) Father Vincent Bruno of Rimini was born in the year 1532, and entered the Society in 1558. He was Rector of the Roman College in 1587, when Aloysius was there repeating his philosophical course, and consequently he was it who received his first vows the 25th of November in the same year. (See P. II, ch. 12.) Aloysius had the greatest confidence in him; for Father Bruno was one of the few to whom, after his return from Milan to Rome, he revealed his approaching death. (P. II, ch. 24.) Consequently the Father, as "Præfectus sanitatis" could give Aloysius in his last sickness the assurance of his speedy dissolution; an announcement which caused Aloysius to say the "Te Deum" (P. II, ch. 30.)

The book by Father Bruno of which we are here speaking bears the title: "Meditazioni sopra i principali Misteri della Vita, Passione e Risurrezione di Cristo N. S. e sopra le sette Festività principali della b. Vergine e sopra il comune de' Santi raccolte da diversi Santi Padri e da altri divoti autori." In Vinegia — 1585, 1586, 1588. 4 Parts.

This was first published in Latin in 1597, 1598 at Mainz; and then at Cologne in 1598 and 1599. Several French translations appeared in the year 1693, and Father Gibbons, S. J. 1614 translated it in English. (See De Backer, and Gillow, Bibliographical Dictionary, Vol. II., p. 442. 1885.

9. (p. 136.) The work here mentioned by Cepari bears the title "De angelorum custodia." Auctore Andrea Victorello Bass. Doct. Theol. Ad S. D. N. Paulum V. Pont. Max., Patavii — 1605. 4°. 155.

On page 144, the learned writer draws attention to the fact, that among the meditations by Fr. Vincenzo Bruno S. J. there is a "pious, full, excellent," meditation on the Holy Angels by S. Aloysius. "Read, I pray you, that excellent meditation on the Holy Angels, translated by Nicolas Serarius, a writer of the Society. You must be made of iron, if you are not warmed by the heat of holy fervour, filled with a high idea of the benefit of this angel's guardianship, and do not at all times praise God for so great a favour."

10. (p. 138.) This was again the Father Gaspar Alperio already mentioned in note 7. Aloysius writing from Milan, informed him also, as we may here remark in advance, that he would soon return to Rome, "his only fatherland here on earth" (P. II, ch. 24.) It was likewise Alperio to whom he made the promise shortly before his death, to be specially mindful of him in heaven "with that perfect love which is only possible in heaven. (See P. II, ch. 31.)

II. (p. 139.) The Noviciate of S. Andrea on the Quirinal no longer exists. It was suppressed in 1870 by virtue of the right which is conferred by brute force. We append the following account of it in order that the memory of this noble institution, founded by a great Saint, the nursery of many holy souls, may at least be preserved.

The first steps towards the establishment of this Noviciate were taken by Monsignor Croce, Bishop of Tivoli, when in compliance with the request of his brother Father Lucius Croce S. J. on the 20th of May 1565, he gave to S. Francis Borgia the small parish Church of S. Andrea on the Quirinal hill with a small garden.

The parish Church which took the place of S. Andrea was first of all San Salvatore delle Coronelle and then the Church of SS. Vincenzo and Anastasio which is still to this day the parish Church of the Quirinal. Since the situation was very healthy, it was used at first as the residence of the sick and convalescent Fathers of the Professed House. When Doña Joanna de Aragon, Duchess of Tagliacozzo and mother of the celebrated Mark Antony Colonna, learned that S. Francis Borgia was considering the advisability of removing the Noviciate there, she gave him, in the year 1566, a part of the house and garden, which she possessed in the neighbourhood of S. Andrea, besides six thousand scudi, about £ 1200, in cash. Encouraged by this, the Saint removed some of the Novices from the Professed House, to S. Andrea, the same year; but only some, because there was not sufficient room for all. S. Francis Borgia then began to extend the building, erecting a rather larger church, and adding several rooms. The succeeding Rectors Nicholas della Fonte, Bartholomew Ricci, John Paul Rissi, and Olivero Pensa, continued the work, and thus between 1592 and 1624 the groundfloor of a fine and spacious building was gradually completed.

The present Church of S. Andrea was built by Prince Pamfili from a design by Bernini, and was completed between October 10th, 1658 and November 11th, 1670. On that day the body of S. Stanislaus Kostka, was solemnly translated from the old Church and there it still remains. A few months after the suppression of the Society, Pope Clement XIV. gave the house and garden of S. Andrea, as well as the large vineyards of Macao which belonged to the Society, to the Lazarist Fathers, who enjoyed the possession of the property till the year 1810, when they were banished by the French government. On this occasion the Noviciate was converted into barracks for soldiers to the great injury of the house.

When the Society of Jesus was restored on the 17th of August 1814, Pope Pius VII. through Monsignor Belisario, the Avvocato Fiscale of the Holy Apostolic Chamber, took the property from the Lazarist Fathers, and gave it back to the Society of Jesus, who re-opened the Noviciate there, on the 12th of November of the same year. The Church, garden and house of San Silvestro on the Quirinal, which had at first been the Noviciate house of the Theatines, then the abode of the Paccanaristi, were given to the Lazarist Fathers in compensation.

In 1849, the French troops who had come to Rome to restore the temporal power, occupied the largest and best portion of the Noviciate, and made it a military hospital. The other portion of the

house remained the residence of the novices, as heretofore. When the French troops were withdrawn from Rome in 1867, Pius IX. ordered that the South American College, *Collegium Pium Latinum Americanum* should be removed to S. Andrea, until another house could be found. At the same time the novices continued to live there as a separate community.

When all the religious Orders were suppressed in 1872, in consequence of the Piedmontese invasion of 1870, the house and garden were declared to be State property, and consequently the Jesuit Community still existing there were compelled to depart. The building and the greater part of the garden were awarded to the king as belonging to the Quirinal, and handed over for the use of the lower servants of the Court.

Nevertheless the South American College was allowed the right of inhabiting the greater part of the house for a term not exceeding 7 years, i. e. till they could acquire a house of their own. On the expiration of this term, the College not having found a suitable building, it was intimated that a yearly rental of £ 960 must be paid to the royal family.

In order to hasten the evacuation they commenced to pull down the south wing on the 30th September 1886. Hence, on the 1st October 1887, the Community were compelled to leave the house which had afforded them shelter for twenty years and to remove into a new house, which was not thoroughly dry.

Meanwhile the whole Catholic world, had deeply interested itself in the preservation of the room in which S. Stanislaus Kotska had died. In fact the government had shewn signs of forbearance, and Catholics were quieted. However, quite unexpectedly this venerated room was levelled to the ground on the occasion of the German Emperor's visit in August, 1888.

As mentioned above, the south wing of the Noviciate had been pulled down. The middle and inner wings shared the same fate. The south portion of the house was rebuilt and the remainder was altered as required. A facsimile of the Saint's room was built near the church. The rest was handed over as a residence for the officials of the palace!

11a. (p. 144.) Just at this time the Blessed Martyr, Charles Spinola, was sent to Naples to begin his study of philosophy. Father Bartoli, in his work on Japan, remarks that two places were rendered memorable to the Venerable Father Charles Spinola on account of two holy men who were his friends there, and in whose spirit he had so large a share; — Lecce, on account of the Ven. Father Bernardine Realini, and Naples, because of S. Aloysius.

The impression which the virtues of our Saint made on the Blessed Father Spinola's mind were never obliterated, and he lived to see them gain for him veneration and the title of Blessed.

Father Fabius Ambrose Spinola wrote that the Blessed Charles Spinola, in a letter to the Father General Mutius Vitelleschi, congratulated himself on this happy acquaintance and companionship. And in another letter which he wrote on the 26th of February 1621, from the famous prison of Omura, in Japan, to the Father Assistant of Portugal, Peter Mascarenhas, he said: "I pray your Paternity to be so good as to have two Masses of thanksgiving said, one at the altar of our Father

S. Ignatius, the other at that of the Blessed Aloysius Gonzaga my former companion, that they may obtain for me the fulfilment of my desires."

The Venerable Father Bernadine Realini, who was by Divine Providence always retained at Lecce, wrote on the 16th of December 1606: "I never had the good fortune, I believe because I was not worthy of it, either to converse with Brother Aloysius, or even to know him by sight. But, from what is reported by those who knew him and who had most experience, he gave forth a most sweet odour of solid and perfect virtue, under the guise of a well mingled spiritual incense placed upon the altar of the Most High, and they spoke of him as an angel come down from Heaven. He was very dear to his superiors, and in all things, even the smallest, most edifying".



San Iago at Uclès in Spain in the time of S. Aloysius.

The first Commandery of the Order of S. James.

From an old lithograph. (See P. I, note 32.)

One of S. Aloysius' companions on the journey to Naples requires some notice here. George Elphinstone was the member of a noble Scottish family and nephew of William Elphinstone who died a saintly death, as a novice of the Society in Naples, on April 18th, 1584; see series of articles by Father Stevenson S. J. in *Messenger of the Sacred Heart*, August 1881 — Febr. 1882, republished in *Foley's Collectanea S. J.* Vol. II. App. George studied his philosophy at Dôle and in 1595 was sent as superintendant of the Scotch College at Louvain. He was Rector of the Scotch College at Rome in 1622—4.

12. (p. 153.) S. Aloysius' Professors in Theology, were Fathers Augustine and Benedict Giustiniani, both Genoese; and Father John Azor

and Father Gabriel Vazquez, Spaniards. Of these, Vazquez is the most celebrated. He was born in 1551 at Belmonte del Tajo and on the 9th April 1569 entered the Society of Jesus at Alcalá. When only 25, he taught Theology at Alcalá where for the first time he and Aloysius met. (See P. I, ch. 8, p. 46). Later on he was Professor of Theology in the Roman College of the Society of Jesus. He had wonderful success, and was one of the most renowned Theologians of his time. Some even called him the "Augustine" of Spain. His Commentaries on the "Summa" of S. Thomas will secure him a place for ever among the most renowned Theologians of the day. He died in 1604 at the age of 55.

13. (p. 188.) See Supplement, Letters of S. Aloysius, l. XXI.

14. (p. 194.) We have already seen (P. I, note 7) that the Marquis Aloysius Alexander, grandfather of S. Aloysius, had completely fortified Castel Goffredo with bastions, towers and moats, and made it his permanent residence. The Palace with its two medieval towers, built by Aloysius for himself, though it has lost much of its splendour, still presents an imposing respect. The interior was adorned with beautiful frescoes. They are still to be found in a colonnade on the ground floor opening on the garden and are in a fairly good state of preservation, reminding one of the style of Giulio Romano. At all events they were designed by his pupils. Even the walls of the staircase were ornamented with beautiful paintings. Unfortunately on account of a pestilence they were whitewashed. They now only wait for a skilful hand to restore them. In the Palace, or rather in the tower on the right hand as you enter, is shown the room which Aloysius occupied during his visit to his uncle. The Palace is not far from the gate by which Aloysius entered on this occasion, and so the soldiers, as Cepari relates, were able at his reception to erect barricades from the gate to the Palace.

15. (p. 196.) This Tullius Petrozzari is probably the same who is mentioned under the name of Tullius in one of S. Aloysius' letters. (Suppl. l. xxiv.) He was Secretary of State to the Duke of Mantua, and constantly in correspondence with Don Ferrante, our Saint's father. In the archives of the Gonzaga family at Mantua we find several letters from Don Ferrante to him.

16. (p. 197.) This is omitted in an early edition of the life.

17. (p. 199.) As a proof of the earnest way in which Aloysius urged his brother Rodolph, we give the following letter, dated the 6th February, which he wrote to him on this occasion. This incomparable masterpiece, in which the Saint makes use of every means to induce his brother to do that which duty and honour required of him, is in S. Aloysius' own handwriting and is preserved in the Sanvitale Archives at Parma. It runs thus:

"Most illustrious and honoured brother in Christ,

Pax Christi.

I thank you for the messenger you sent me. I have fully explained to him how much according to the judgment and opinion of

competent persons, particularly of him whom you consulted in Milan, I feel before God you are in conscience bound to do under pain of grievous sin. Nothing more remains for me than to beg and most humbly entreat you for the love of God and by the bowels of Jesus Christ, and of the most Blessed Virgin, not to disappoint my hopes of you which you strengthened by a solemn oath to carry out one of the two plans, which I explained to the arch-priest. If you will do this greatly shall I rejoice to have in you a brother in Christ, whom I have always stood by, and whom I have wished to serve, and in future will never cease to serve.



Picture of Our Lady of Loretto,
once belonged to S. Aloysius, now in the possession of the Franciscans in Vienna.
(See P. I, note 51.)

I have desired, if opportunity offered, to give my life for year soul's salvation. It was this desire for your salvation which induced me to quit Rome and to pass this winter in Lombardy to the detriment of my studies. All this seems as nothing to me if I win to Christ a brother so dear to me in Him. Should I however not obtain this from you, you must know, that I do not and will not recognize you as a brother in the flesh, for I have died to you as such more than four years ago. Nay, I should think it a great disgrace if, after renouncing every other

thing and myself also for the love of Christ, I should now through natural affection be ashamed of Christ and be blind to an offence against Him. For Christ himself says: "Go and admonish thy brother. If he hears thee then wilt thou have gained thy brother, if he hears thee not, let him be to thee as a heathen and a publican."

Thus I intend I act. However, I will wait twelve days, beginning with to-morrow, for your answer. If it be to the effect that you will do your bounden duty, to which the example of the Duke of Mantua and of your uncle Alphonsus should be sufficient to excite you, to say nothing of any kindness I have done you, or of your obligation to God, if I say, you act thus, then shall I return consoled to Rome. If however you deal otherwise with God and myself, I shall proceed in the affair, in the way I signified to the Parish priest. I shall grieve for the sad lot which has come upon me, and shall leave it to God to remedy the evil by His holy and all-powerful Hand. I beg of you again to be mindful of God, Who is always God, whether He waits for our repentance or punishes the sins committed either against Him or against those who wish to serve Him. Fail not then to do your duty. Fail not, I repeat again, fail not. Take notice: I have repeated it three times; for you will certainly repent it, if you fail.

In the mean time I shall pray that God may move your heart and give you that happiness and abundance of graces which with all the fervour of my soul I desire for you.

Milan, Febr. 6, 1590.

Your most affectionate Brother in the Lord,

Aluigi Gonzaga, S. J.

**To my honoured Brother in Christ
the Marquis of Castiglione,
at Castiglione."**

Only a Saint whose heart is inspired with the purest love of God, and the purest and most supernatural fraternal charity could write thus. Aloysius might with justice have cited the example of the Duke of Mantua, for he in regard to his marriage, acted as his father and father-in-law required. As the validity of the marriage which he had contracted in the year 1584 with Eleonora, daughter of the Duke of Tuscany was doubtful, he caused enquiries to be made, which were painful to him, regardless of what might be thought and said. (Litta, Tav. XV.) The result was the clearing up of all doubts and suspicions. With still greater justice could Aloysius bring forward his uncle Alphonsus. He also had a wife inferior to him in birth, but he appeared with her everywhere and lived with her most honourably. (See Geneal. tables).

18. (p. 199.) This was Brother Flavius Saraceni, from Sienna. It was to him that Aloysius said those remarkable words about the intention of his second journey to Castiglione. His former companion Giacomo Borlasca was summoned to Venice immediately after his return from Castiglione.

19. (p. 200.) Instead of March the 22nd the Piacenza edition of the Life of S. A. by Cepari gives the 12th. And that must have been the day on which S. Aloysius really travelled to Milan, for on March the 17th he wrote from Milan a letter to his brother at Castiglione, and on the 21st one to the Marchioness; see Suppl., Letters XXVIII, XXIX.

20. (p. 204.) See Andrada, *Vita del Fr. Augustino Salombrini*.

21. (p. 209.) His name occurs frequently in these pages.

22. (p. 210.) S. Aloysius begged for and obtained the worst room in the house. This dark hole under a wooden staircase was converted into a chapel after his death. See Rossi. *Chypleus Castitatis*. Romæ 1653. p. 187. It could not be ascertained whether this Chapel still exists.

23. (p. 211.) See P. II, note 10.

24. (p. 213.) Father Gregory was uncle to Father Marcellus, the same who travelled with Aloysius from Naples to Rome. Gregory had just been preaching the Lent at Milan. He records an incident of the journey, which Sacchini translated in his Latin life of S. Aloysius. The party after leaving Sienna were overtaken by a violent storm, while under shelter. They afterwards came to a river, which Sacchini calls the Allia, and which Mastrilli does not name, but was evidently the Paglia, which flows into the Tiber. The least rain makes a tremendous fresh in it, as it passes by Monte Amiata. The torrent whirls down trunks of trees and rocks, and the fords become very dangerous. Such was its state on this occasion. At the point which they reached the river divides off into several branches and it had overflowed its banks. The party was in great danger. When they got to the principal channel of the river, S. Aloysius said to Father Mastrilli: "Father we cannot pass over this." And in fact of eighteen who tried to cross, the greater number were drowned. As S. Aloysius and his companions were in earnest prayer, he observed a young man in the distance, who seemed to be fishing, and who crossed without difficulty from one bank to the other. Aloysius exclaimed "There is the ford". They all hastened to the place, and found to their surprise an easy and safe passage. No one was more astonished than their driver, who, often as he had passed that way, had never noticed this place. What still more amazed the travellers was, that the young man at the same moment disappeared. "From this I gathered", says Mastrilli, who tells the story, "that he was no other than the guardian angel of our good Aloysius". See Bollandists: loc. cit. p. 1008. B.

25. (p. 217.) He was the son of Cosmas, the first Grand Duke of Tuscany. See Litta, *Le celebri famiglie d'Italia*. Vol. II. Tav. XIV. When Aloysius was a youth at Florence, we again meet with a Don John. His name occurs in the letter dated the 17th August 1575. See Suppl. Letters II.

We also find in the Account book kept by Peter Francis del Turco, to which we have already referred, several entries in which a Don John is named. For example, on page 10, we read that Aloysius paid 1 lira and 10 soldi for a small glass vessel, which he presented to Don John

on the occasion of the Church festival. (See Part I, note 14.) A comparison between the passages quoted leads as to suppose that they all refer to Don John de' Medici. This supposition becomes almost a certainty when we learn from Peter Francis del Turco that John de' Medicis was brought up and educated with Aloysius and Rodolph ("et si — Aluigi e Rodolfo allevavano col signor Giovanni de' Medici"). See "Rose e Gigli colti nei Giardini dell Aristocrazia Christiana". Genova, 1884, p. 141.

26. (p. 221.) The great friend of Cardinal Bellarmine.

27. (p. 227.) The original of this first letter is in the possession of Professor Iozzi, who kindly placed it at my disposal. It is dated the 5th April 1591. The merely superficial resemblance to this and other letters undoubtedly written by S. Aloysius shows that it was in another hand. Cepari expressly says that Aloysius dictated it, but that he was then certainly unable to write so long a letter himself. It commences thus:

"Most illustrious Mother",

Pax Christi.

For some time I have had a reason and a favourable opportunity of complying with your wish, and of sending you news of myself. I do it now, all the more willingly, as a sure occasion is afforded me of giving you consolation, and I know not how I could better do it, than by encouraging you to consider that Mother, who was unequalled in Her sorrows. Look also at Her beloved Son, our Lord Jesus Christ, Who bore all our sorrows and miseries, and even death itself, to exhort us to patience and to give us eternal life. Your sufferings are many and severe, but they cannot last long: for if we receive it all with holy resignation as from the Hand of God, we shall soon most certainly reach the land of promise. Console yourself with the thought of the ever blessed Virgin, and place all your confidence in her.

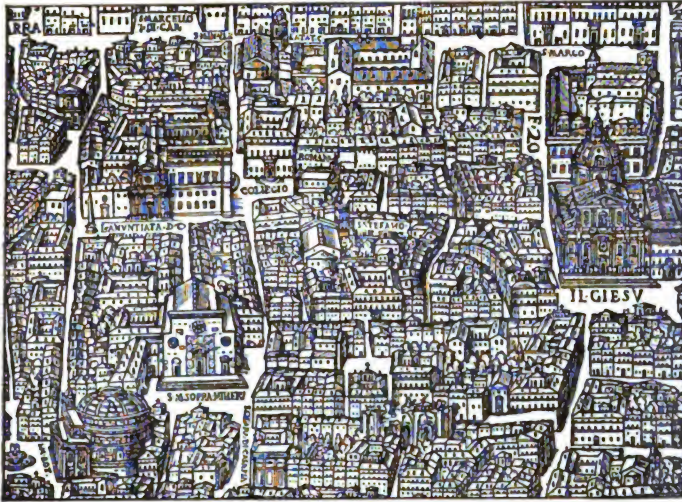
I see that I am drawing near the end of my sufferings, and I hope, if God pleases, to obtain from Him the greatest grace I can desire, that is, to die, as we hope, in His grace". See Iozzi p. 69.

28. (p. 228.) The original of this letter is in the Archives of San Vitale at Parma. It also appears to have been dictated, not written by S. Aloysius, for a day or two later, he was obliged to let others write the letters in which he took leave of Father John Baptist Pescatore, Father Mutius de Angelis and Father Bartholomeo Recalcatti, and owing to weakness could only make a cross in place of his signature. Our opinion is confirmed by the certificate before us, dated the 20th of January 1890, given by a famous expert, the Custodian of the above named archives, A. Ronchini.

He compared this letter with others by S. Aloysius, and declares that he did not find in it the usual "external indications" to show that it was written by him. Though Cepari says in this place, that the Saint wrote the letter, this must understand to mean he composed it. Cepari says the same of the first letter, viz. that Aloysius had written it, though he shortly after remarks that he only dictated it.

L. Cibrario, who found this letter in the Archives, considers that it was written by S. Aloysius himself, but that it has not hitherto been published. He includes it in his work entitled "Lettere inedite di Santi, Papi, Principi etc." Torino, 1861, p. 130. Alfred von Reumont also gives it in his book bearing the title "Briefe heiliger und gottesfürchtiger Italiener." Freiburg im Breisgau, 1877, p. 273.

29. (p. 233.) A crucifix with the Philippine Indulgence is one to which there is attached a Plenary Indulgence at the hour of death on



Plan of the City of Rome in the time of Paul V.

Probably drawn by Maggi and engraved on wood, but first published by Charles Losi in the year 1774; only one copy is in existence, and this kept in the Library of the Roman College (Vittorio Emmanuele).

(See P. II, note 34.)

condition that the name of Jesus be devoutly invoked. It also has many other indulgences. Sixtus V. granted to the Society of Jesus in the Philippine islands many spiritual favours to promote the propagation of the Faith. One of them was that they could distribute a given number of crosses and medals, to which partial and plenary indulgences were attached under certain conditions. One of the plenary indulgences was the above mentioned for the hour of death. Clement VIII. granted these faculties in a Brief dated October 1st, 1596, to the Jesuit missionaries labouring in the East Indies. See the MS. Register of the Bulls relating to the Society. Tom. III, p. 166. Father Anthony Francis Guelfucci thus relates the circumstance mentioned in the text: "He (Aloysius) had

his eyes fixed on a large crucifix placed before him. With the left hand he pressed to his heart another crucifix which had been hung round his neck three days before. It was a privilege done, with the Philippine indulgences attached to it, the benefit of which Father Sanchez afterwards obtained for Spain. And so he sweetly passed away". See Cod. Coccini, *Process. Castellion.* p. 157.

30. (p. 236.) This was Father John B. Lambertini from Bologna, who entered the Society on June 21st, 1585.

31. (p. 238.) This priest was Anthony Francis Guelfucci from Tiferno, who was born in 1564 and entered the Society on Oct. 30th, 1580. He belonged at first to the Roman Province, but in 1593 was transferred to that of Venice. He died at Bologna on November 7th, 1648. He laboured all his life indefatigably as a preacher.

32. (p. 238.) This passage does not occur in the early edition.

33. (p. 239.) The day was reckoned Italian from sun-down, 24 o'clock. It varies therefore during the year. One hour of night is an hour after sunset and so on. It is counted from the *Ave Maria* or Evening Angelus, which changes by a fixed rule. The ecclesiastical day begins at the first vespers.

34. (p. 242.) The Annunziata was the first Church attached to the Jesuit College in Rome. It was also called the "Nunziata all' Arco Camigliano" from the arch opposite the Church of S. Marta. One side of this arch was in the wall of the Convent referred to, and it was in existence down to the year 1625. The nave and south aisle of the Annunziata still exist. At the present time the sacred vessels are kept in the nave, the entrance to which from the choir of the Church of S. Ignatius is opposite the door which leads from the Sacristy to the High Altar. The aisle is entered from the hall belonging to the College. The sacred edifice should be called a chapel rather than a Church, as the nave is only about 40 feet long, 23 feet broad and 28 feet high to the apex of the roof. The roof is flat-vaulted rising only about 9 feet above the springing, though the width is 23 feet, and on both sides it is intersected by small tie-beams. It is in an incomplete state. The three chapels which form the south aisle had in all probability groined roofs. Those marked *c* and *d* on the ground-plan have them still, but the one marked *e* has a domeshaped roof, to which we shall refer later on. The entrance to the Church was formerly in the Via di Sant' Ignazio, as it is now called, but at the present time is between the two windows close to the side-entrance into S. Ignatius' Church, to the left as one passes out as the chapel of the Annunziata abutted on the new Church of S. Ignazio, the apse of the chapel, together with the choir, which lay in front of it, were necessarily sacrificed. We say advisedly "the choir in front of it" because according to the Acts of the Process, a small door led from the Court belonging to the College into the Annunziata. Vide Cod. Coccini, *Process. Castell.* Test. XIX, p. 155. It is, however, highly improbable that this door was situated either in the apse

or in the side wall of the still smaller chapel. The apse and choir of the chapel having, then, to make way for the new Church of S. Ignazio, we can understand why it now has a square end, whereas the more ancient churches in Rome invariably have semi-circular apses. The fact is they aimed at simplicity, the chapel being only temporary. The decorations on the wall represent a super-altar and a semi-circular apse, forming the background to the High Altar. This decorated apse is no doubt intended to recall the apse of the former chapel.

The chapel was commenced in 1562 or to speak more correctly, in 1665.*) Camillus Orsini, Marquis della Guardia, left a legacy of 17 000 scudi (about £ 3600) wherewith to build a chapel in the vicinity of the Lateran. However, his wife, Donna Vittoria della Tolla, Marchioness della Valle, obtained permission from Paul IV., whose niece she was on the sister's side, to appropriate this legacy for the foundation of a Convent of Poor Clares to be called S. Maria Nunziata. She accordingly purchased several houses in the Piazza di Macuto (see plan of Rome in the time of Paul V.), added the house which had belonged to her husband, together with her own residence, and the house which her uncle Paul IV. had occupied when a Cardinal. These three residences were probably situated in what is now the Piazza di Sant' Ignazio. This extensive range of buildings accommodated fifteen nuns and their Superior. At the same time the foundations of the Church of the Nunziata or Annunziata were laid.

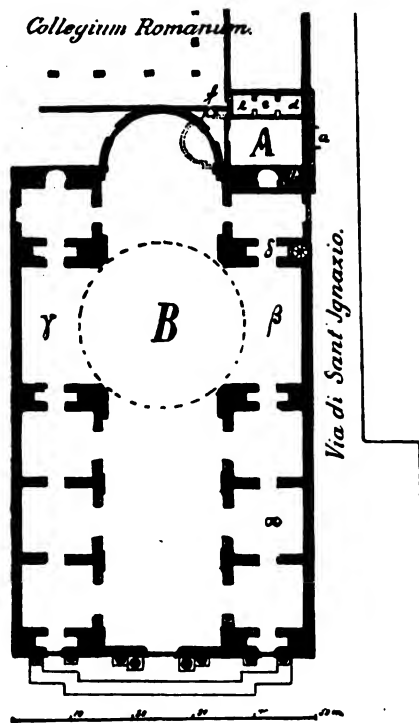
However, the Marchioness' plan was unsuccessful and in 1560 all the houses were vacant. At the request of Paul IV. she presented them to the Jesuit College, and in May, 1560, the Fathers opened their schools there. In the deed of gift, dated April 22nd, 1560, it was stipulated, among other things, that the College should at its own expense complete the Annunziata. See "*Orig. del Coll. Romano*" etc. Ann. 1560.

The Church was commenced in 1562, Cardinal Otho Truchsesz of Augsburg having already laid the foundation-stone. It was completed in 1567. It had three small aisles with five altars. The decoration of the apse was commenced by Taddeo Zuccaro, and on his death, completed by his brother Federico Zuccaro. The splendid frescoes, towards the expense of which the Marchioness also contributed, represented the Annunciation of the B. Virgin. Grouped round the principal scene were the Prophets who had foretold the mystery of the Incarnation. Each held a parchment roll. At the top of the picture were depicted God the Father and God the Holy Ghost, surrounded by angels. See "*Orig. del Coll. Romano*" etc. Ann. 1567.

The large hearted Cardinal Lewis Ludovisi emulated the zeal of his uncle, Gregory XV. This Pope had in the year 1622, added the Founder

*) The following particulars are taken from a 4to MS. entitled "Origine del Collegio Romano e suoi progressi dal 1551—1743". It contains in chronological order the history of the College, with the dates in the margin. The pages are not numbered. It was written in the 18th century by the person whose handwriting appears in some earlier documents, as expressly stated by the writer. The first 139 pages contain the history of the College; 10 pages are missing and then on the four last we find the names of distinguished professors down to the year 1743, and of some of the students who became men of mark, S. Aloysius taking the first place among these.

of the Society of Jesus to the calendar of the Saints. His nephew determined to build a church in his honour really worthy of him. It was commenced in the year 1626. Not only the Apse and choir, but also the north Aisle of the little church of the Annunziata as well as its chapels and the Sacristy abutting on that Aisle had to make way for the new building, while the nave and the South Aisle remained undisturbed,



Ground-plan of the original Church of the Annunziata and of the Church of S. Ignatius where S. Aloysius' sacred remains now repose.

(See P. II, ch. 32 and note 34. Appendix, ch. 3 and 5.)

and to a certain extent were incorporated into the new church. See "*Origine del Coll. Romano*" etc. Ann. 1566. By the year 1650, it was so far advanced that the nave and chapels could be used for Divine Worship. It was not completed till the year 1685. About a hundred years later in 1775, at the time of the suppression of the Society, the marbles

which had been collected for the internal decoration of this church, were carried off to ornament Sant' Antonio de' Portoghesi and other churches.

Although the little church of the Annunziata could not be compared with the present monumental church of Sant' Ignazio either as regards size or design, yet in those portions which have been retained, there still remains a venerable Sanctuary which certainly merit to be preserved.

S. Aloysius visited this church several times a day for many years consecutively, as stated in the Acts. Vide *Cod. Coccini. Process. Castell. Test.* Pag. 114, verso.

Its walls were the silent witnesses of the ardent prayers which he poured forth before God, and its floor received the tears which streamed from his eyes whenever he assisted at the Holy Sacrifice. As this church during his lifetime had been his favourite spot, so after death it was destined to become his resting place for a considerable time, as down to August 5th 1649 his sacred remains reposed there.

On the 15th of July, 1620 when they were borne in solemn procession from the chapel of the Madonna into the newly erected chapel of S. Aloysius, S. John Berchmans, a second Aloysius, carried a lighted torch. Thus the church was consecrated afresh, for this holy youth had sanctified himself therein, and after death found a resting place for a considerable time within its walls.

Should we not add that in this little church the foundation was laid of the glorious work of the Sodality or Congregations of Mary?

In view of these facts it is desirable that the Sanctuary should remain no longer in obscurity. We regard it as a good augury that the precious treasure belonging to this church, the picture of the Annunziata, which S. Aloysius so greatly revered, is now rescued from oblivion by Father Caesar de Angelis, S. J. and has been placed at the entrance of the Cappelletta. It is thought that the painting is a portion of the celebrated fresco of Zuccaro, which has already been referred to.

To make the matter clearer, we have given a ground plan of the Churches of the Annunziata and of S. Ignatius, with the necessary explanations.

Explanations.

A. *Ground-plan of the little Church of the Annunziata.* The aisle to the left, indicated by dotted lines, still exists, but is separated from the nave by a wall. In 1870 it was seized by the Piedmontese, together with the Roman College. The aisle to the left no longer exists. In its place is a portion of the right aisle of the Church of S. Ignatius, in the middle of which is a semi-circular niche with the monument of Gregory XV. The apse and choir, indicated by a double dotted line were removed to make way for the apse of the Church of St. Ignatius. On the site of the nave of the Church of the Annunziata is the Chapel of the *Prima Primaria*, i. e. the Chapel of the Mother Congregation of the Sodalities of the Children of Mary, all of which can trace their origin to the Church of the Annunziata.

- a. Former entrance to the Church of the Annunziata.
- b. Chapel of the Crucifix; first tomb of S. Aloysius; here his remains reposed until June 8th, 1602.

- c. Probably the Chapel of S. Sebastian, where the body of S. Aloysius reposed from July 1st 1602 to May 13th, 1605. But it is quite as probable that the chapel of S. Sebastian was in the north aisle opposite the chapel marked e.
- d. Chapel of the Madonna, where the remains of the Saint reposed* from May 13th, 1605, to June 15th, 1620.
- e. The chapel in which S. Aloysius' remains reposed from June 15th, 1620, to August 5th, 1649. It had a marble altar, the gift of Tiberius



Picture of the Annunziata from the Church of the same name,
before which S. Aloysius prayed for two years.
(See P. II, note 34.)

Lancellotti, now in the Sacristy of S. Ignacio. The chapel has a fine cupola, divided into four panels, rising from a well proportioned

* We are obliged to have recourse to well grounded conjectures as other means of knowledge fail us, in determining the site of the Chapel of the Madonna. The printed acts of the Process: (*Romana Canonisationis B. Aloysii Gonzagæ S. J. Relatio pro veritate et animadversiones R. P. D. Promotoris fidei. Respons. Postulatoris Causæ . . . Summarium.* Romæ 1721. Sum. Tit. II, § 1, P. 35, 36), tell us that when the remains of S. Aloysius were removed from the Chapel of S. Sebastian to the Chapel of the Madonna they were placed in the wall opposite the window, opening upon the street nel muro che è all' incontro della finestra della strada; but as both the aisles of the Church have a window looking on the street, both the Chapels nearest the street have walls opposite the window, (see the plan of Rome in the time of Paul V.). It cannot however be the Chapel to the left as you enter the Church, for this is the Chapel of the Crucifix (cf. P. II, ch. 32, towards the end). Therefore the Chapel of the Madonna must be the Chapel immediately to the right on entering the Church, especially as in Italy at that time an altar of the B. Virgin or a niche for her statue was commonly placed just at the entrance to the Church; for instance at Rome in the Church of S. Augustine, and at Florence in the Annunziata.

cornice. The four pendentives are skilfully treated. In the panels of the cupola, scenes from the life of S. Aloysius are painted in relief of a brownish tint. In the scene on the right as you enter the chapel from the church, the Saint is kneeling on the floor in his secular dress before a picture of the Madonna. His shoulders are bared and he is about to use the discipline. In the next scene over the altar the Saint is in the cassock of a scholastic of the Society, kneeling in a church. This scene is doubtless to remind us that Aloysius once offered fervent prayers in this very church. In the scene to the left the Saint is in the Hospital of "Santa Maria della Consolazione". He is kneeling on the floor, washing a sick man's feet. The last scene depicts S. Aloysius on his death-bed. A number of religious are kneeling round his bed. In the pendentives there are personifications of the Saint's principal virtues, his zeal for prayer, mortification &c.

- f. Little door, opening into the church from the court-yard attached to the schools.

B. Ground-plan of the Church of S. Ignatius.

- α. Chapel in which the body of the Saint reposed from August 5th, 1649, to December 20th, 1699. It lay beneath the altar-slab.

Where the cupola now is, was the infirmary of the old Roman College where S. Aloysius died.* See "Origine del Collegio Romano". An. 1649.

- β. Present Tomb of S. Aloysius. His remains have reposed beneath the altar-slab since December 20th 1699. This magnificent altar is likewise the gift of the Lancelotti family. See "Origine del Coll. Rom." An. 1699.

- γ. Altar of the Annunziata. Beneath the altar-slab, in a costly sarcophagus, reposes the body of S. John Berchmans, a second S. Aloysius.

- δ. Spiral-staircase leading to the *Capellette*, little chapels; viz. 1st, the room in which S. Aloysius lived for two years, now transformed into a Chapel: 2nd, the room occupied by S. John Berchmans, now likewise a Chapel: 3rd, the Chapel in which S. Aloysius took his simple vows: the "*Capella de' voti*".

* From the printed copy of the acts of the Process, — Tit. I. § II. p. 29, 30, we learn that the obelisk of the Piazza di San Macuto was visible from the window of the room in the Roman College, wherein S. Aloysius died. Although the old Roman College had two windows opposite the obelisk, on our plan, see p. 387, they are to the right and left of the obelisk, the window of the room, in which the Saint died must have been the one nearest to the little door of the old Roman College, to the right of the obelisk, for this is the only window in the room which is beyond all doubt the one wherein the Saint expired, viz., the Chapel α, now the Chapel of S. Joseph in the Church of S. Ignatius. An inscription commemorates the event:

Hic olim, Beati.
Aloysii. Cubiculum fuit.
Et Sepulchrum.
Here was once the chamber of
S. Aloysius
and
his tomb.

Over the inscription we see a mural painting representing S. Aloysius receiving Holy Viaticum.

Notes to Part III.



1. (p. 249.) In the Notes to Part II we have already referred to the Acts of the Canonization of S. Aloysius and we shall frequently refer to them in the Notes to Part III. Moreover, as nearly the whole of this "appendix" has been compiled from these Acts, it seems desirable to give an account of the documents which we have used, explaining at the same time how we quote them.

1) In the first place we make use of the MS. in 4^{to} entitled:

Causa Canonizationis S. Aloysii
Copiæ
Processuum Romani, Castellionis,
Florentini, Vallis Tellinæ, in
Causa S. Aloysii.

This MS., which is in the archives of the Postulator acting for the Society of Jesus in Processes of Beatification and Canonization, contains the copies of these Processes authenticated at the time, with the marginal notes of Coccini, Dean of the "Rota Romana". These copies are often quoted in later Processes (1718—1726). For the sake of brevity we simply call these the "Cod. Coccini".

2) Printed Acts in large folio, in the private library of Monsignor Caprara, Prom. Fidei, who kindly placed them at my disposal. They are entitled:

Congregatione Sacr. Rituum
Emo et Rmo Domino
Cardinali Fabrono.
Romana seu Mantuana
Canonizationis
Beati Aloysii Gonzagæ S. J.

Relatio pro veritate et Animadversiones R. P. D. Fidei Promotoris super statu Causæ ejusque reassumptione, prosecutione et conclusione.
(Prosper de Lambertinis, afterwards Benedict XIV.)

Responsio Postulatoris Causæ ad dictas Relationem et Animadversiones.
(P. Andrew Budrioli S. J.)

Brevis scriptura juris Ill^{mi} Domini Amadori olim de Lanfredinis super numero Miraculorum ad Canonizationem approbatorum.

Summarium omnium commune. Romæ 1721.

For the sake of brevity we refer to these as the "Relatio", when quoting from the Relatio Promotoris Fidei; or as the "Responsio", when quoting from the Responsio Postulatoris Causæ; or as the "Summarium", when quoting from the Summarium omnium commune.

3) A volume containing a collection of the Acts in folio from the beginning of the year 1726, P. 38, which Monsignor Caprara also kindly lent, and in which is a document entitled:

Romana seu Mantuana

Canonizationis

Bi Aloysii Gonzaga S. J.

Informatio super dubio:

An, stante approbatione Virtutum et Miraculorum tuto possit deveniri ad solemnem Canonizationem?

For the sake of brevity we call this the "Informatio".

2. (p. 250.) Prince Francis has left us the whole of this conversation with Clement VIII., and has attested to it on oath in the Process which was held at Castiglione in the year 1608. The Prince was the 11th amongst 33 witnesses and was examined on the 1st of September.

3. (p. 250.) See P. I., note 39, where the title of the book is given more accurately. The letter represented here is found P. IV, ch. III, p. 326.

4. (p. 252.) Thomas Mancini was the secretary of Cardinal della Rovere, as the 2nd witness in the Process of Castiglione as Clement Ghisoni, Councillor and Major-domo to Prince Francis, informs us. See *Cod. Coccini Process. Castell.* Test. II, p. 64.

5. (p. 254.) See Abbatis Panormitani Commentaria in secundum librum decretalium, tit. 20, de testibus et attestationibus cap. 28, note 1.

6. (p. 257.) The theologian mentioned here by Cepari is Paul Contini (Comitulus) S. J. of Perugia, born 1544, died 1626.

He was the author of "Consilia seu Responsa moralia". He took part in the general Congregation of the Venetian province, which was held at Piacenza on September the 22nd, 1603, on which occasion the General Claud Acquaviva was petitioned to further the beatification of Aloysius Gonzaga.

Contini was the eighth amongst the 39 Fathers who signed the petition. He added his signature to that of Cepari. See the process of beatification. *Romana Canoniz. B. Aloysius Gonzaga S. J.* Rel. Resp. Summ. Lit. III, p. 65.

7. (p. 258.) Serafina Mancini was born in Tivoli, but resided in Rome for a long time, and later on entered the convent of the "Virgins

of Jesus" at Castiglione. In the Process which was held there on behalf of the beatification of Aloysius Gonzaga she gave an account of this and another miracle.

She appeared as the 17th among the witnesses. See Cod. Coccini Process. Castell. Test. XVII, p. 149.

8. (p. 259.) Probably a relative of the famous Roman doctor Alexander Petronio, friend of S. Ignatius.

9. (p. 262.) The young bride of the Polish King, Sigismund III., of whom Cepari here speaks, was Constantia, daughter of the Archduke Charles von Steinmark, Carinthia and Krain, and of the Duchess Mary of Bavaria. Anna, the elder sister of the bride, and the first wife of Sigismund III., died in 1598, when Constantia was only ten years old. See Weiss, *Lehrbuch der Weltgeschichte*. Vol. 5. Die neuere Zeit. II. P. I, p. 133. Vienna 1882. Hurter, *Geschichte Kaiser Ferdinands II.* P. III, p. 53. Schaffhausen 1851.

10. (p. 268.) The process spoken of here had been begun at Castiglione by the Bishop of Brescia in 1603, thanks to Father Cepari, who was in Lombardy collecting materials for the Life of S. Aloysius. Through his means, processes were instituted in several other towns of Italy. See Cepari's introduction to the reader. The process of Castiglione of 1603 must not be confounded with that of 1608, which originated from the Congregation of Rites, in accordance with the Brief of Paul V., Aug. 31st, 1607.

11. (p. 268.) This wonderful answer to prayer, as well as the following, are attested to by Father Decius Striverio S. J. of Catania, one of S. Aloysius' fellow-novices. He was at the time of the first miracle Provincial of Poland. When later on he became Provincial of the Venetian Province he deposed on oath to both these miraculous facts at the process of Castiglione, on Aug. 3rd, 1609. See Cod. Coccini. Proc. Castell. Test. XIX., pp. 160—61.

Genealogy of Hohenzollern Prince

Hohenzollern Prince
 Cecilia Barbara Ludovic Paula
 Roman Empire
 and Malatesta;
 Miranda.

GONZALEZ
 Cast
 la (*) Julia (*)
 plus Trivulzio, nun at S. Paolo in Mantua,
 of Musocco. † 1544.

N.B. The names of persons with personally acquired by
 * Alphonse (*)
 Lord of Castelgoffredo;
 † May 7th, 1592; married
 Hyppolita Maggi.

Angelica Bibiana Louisa Mary Katherine

St. A (*) * Christian Vincent (†) * Diego (*)
 b. March 9th, 1569; † 1574, b. Sept. 30th, 1580, † 1635; b. Sept. 1582, married
 † June 21st, 1591; b. Sept. 26th, 1605. (†) married Marcella, daughter of the Marquis Malaspina. d. Sept. 1597.
 Brief of Beatification canonized

8. Charles Francis Aloysia
 4th Prince of Castiglione (from 1678) and Marquis of Medole.
 b. May 3rd, 1616, † May 21st, 1680; married Isabella, daughter of the Count of Martinengo.

Francis Christian Aloysius Eleonora Marcella
 b. May 10th, 1658; unmarried. b. Oct. 13th, 1655, † Feb. 15th, 1743. b. 1650, married Jerome † Dec. 17th, 1710.
 † Dec. 20th, 1720.

By second marriage:

Philip Lewis Mary Louisa Xaveria
 b. Dec. 19th, 1740, † infant. married Count Fuentes. married Peter de Alcantara, Duke of Medinaceli.

Notes to Appendix.



1. (p. 281.) In the sacristy of SS. Nazario e Celso, is a painting representing this ceremony, in which in the picture of S. Aloysius over the altar, he is dressed in his religious habit.

2. (p. 282.) Francis Gonzaga, then Imperial Ambassador at Rome. The engravings at pp. xvii and 277, are from paintings made in the lifetime of Prince Francis, which were originally turned towards the miraculous picture of the *Madonna della Noce*. The Lady chapel in that church was, as well as the adjoining Capuchin house, built by him, and he lies buried at Our Lady's feet. The inscription on his tomb is as follows:

"Franciscus . Gonzaga . Castellionis . Princeps .
Et . C . Bibianæ . Pernestanæ . uxori .
Dilectissimæ . Quæ . Spiritum . Deo . Reddidit .
In . Aurora . Diei . XVII . Februarii .
A . D . MDCXVI . Filiis . Carissimis . Ac
Vivens Sibi.
P.

Francis Gonzaga Prince of Castiglione
erected this during his lifetime for himself
and for Bibiana Pernstein, his dearest wife,
and his beloved children.
She gave up her soul to God at break of day,
on February 17, MDCXVI."

Francis had a large hand in the reconciliation of Paul V. with Venice, and of the Emperor Rodolph with Philip III. of Spain.

Rodolph in consequence raised him to a principedom, and the king gave him the Golden Fleece, and made him a grandee of Spain. He was a man of excellent life and a good ruler. He died, shortly after his wife, when in prime of life, on October 23, 1616. He built at Castiglione the College of the Society, and the *Collegium* of the Virgins of Jesus.

3. (p. 286.) The skull of S. Aloysius was first kept in the old palace of Castiglione, where the Jesuit Fathers were then living.

When the Church of the Society was completed it was placed, Nov. 27, 1678, in a niche over the altar, where it still reposes. It was enclosed in a bust of silver; see p. 283. The present marble work is of 1769. It bears the following inscription:

Divo Aloysio Gonzagæ
Concameratum Aram Penetræ | Pulvinar Calvariæ Sacræ |
Lucretia et Olympia | Stirpi Conradi Superstites | Polyxena Amita
Utinam Superstes | Collegii Virginum Jesu | Gentili Benemerentis-
simo | De Suo posuerunt, MDCCLXVIII.

To Saint Aloysius Gonzaga,

Their holy relative,

This Apse, Altar, Niche, and Shrine of his sacred skull,
Lucretia and Olympia, descendants of Conrad, and Polyxena, their
departed Aunt,

Of the College of the Virgins of Jesus,

Have erected at their own expense. MDCCLXVIII.

4. (p. 297.) Francis Dietrichstein, (b. 1570) son of Count Adam von Dietrichstein, Imperial Ambassador at Madrid, and of Margaret, of the great house de Cardona, a near relative to the royal family of Spain. Francis made his studies at the German and at the Roman College. He there made the acquaintance of S. Aloysius, and was very devout to him ever after. His virtue won the heart of S. Philip Neri, who prophesied great things of him. He was created Cardinal, at the same time as Bellarmine, by Clement VIII., in 1599, and shortly after Archbishop of Olmutz. He was a holy and munificent prelate.

The picture referred to still exists in the Gregorian University. It is a work of some artistic merit, but has suffered greatly. Apparently it hung for many years in the first chapel erected in Rome to S. Aloysius, that of the church of the Annunziata.

5. (p. 298.) The Brief of Paul V. confirming the title of Blessed is given in the Summarium Tit. III, § 4, p. 73. It is directly an approval of Father Cepari's Life, establishing a copyright of the work.

6. (p. 298.) The room where S. Aloysius died was, as has been said, changed into a chapel by Cardinal Bellarmine, who in 1618 caused a series of paintings from the life of the Saint to be executed for it. They are described at length in the Bollandists, p. 889. Afterwards they were transferred to his chapel in the Annunziata, and finally restored to their original place, where they still exist. *MS. Origine del Collegio Romano e de' suoi progressi*. From the same source we learn that the room in which the Saint lived was opened as a chapel on June 21, 1714.

7. (p. 308.) The Decree gave permission to any college or university to adopt S. Aloysius as their patron, with the privilege of saying the proper Mass and Office of the Saint.

8. (p. 308.) The devotion of the Six Sundays appears to have had its origine in the North of Italy. In 1736 a work appeared at Mantua, dedicated to the College of the Virgins of Jesus at Castiglione, entitled "Divozione di sei giorni in onore de' sei anni, che S. Luigi visse in religione." From this work we learn that Thursday or Friday, the alternative days of his death, were those originally chosen, along with six special virtues to be imitated. The choice of Sunday brought the devotion more within reach. In 1740, F. Dominic Faccanoni published at the same printer and place, as the work just mentioned, a book on the Six Sundays. The previous year, Father General Retz had obtained indulgences for this devotion, and from the MS. *Littera Annua* of the Venetian province S. J. its rapid progress can be traced from that time onwards. It seems probable that F. Faccanoni was the author of the earlier work and that to him we owe to this devotion.

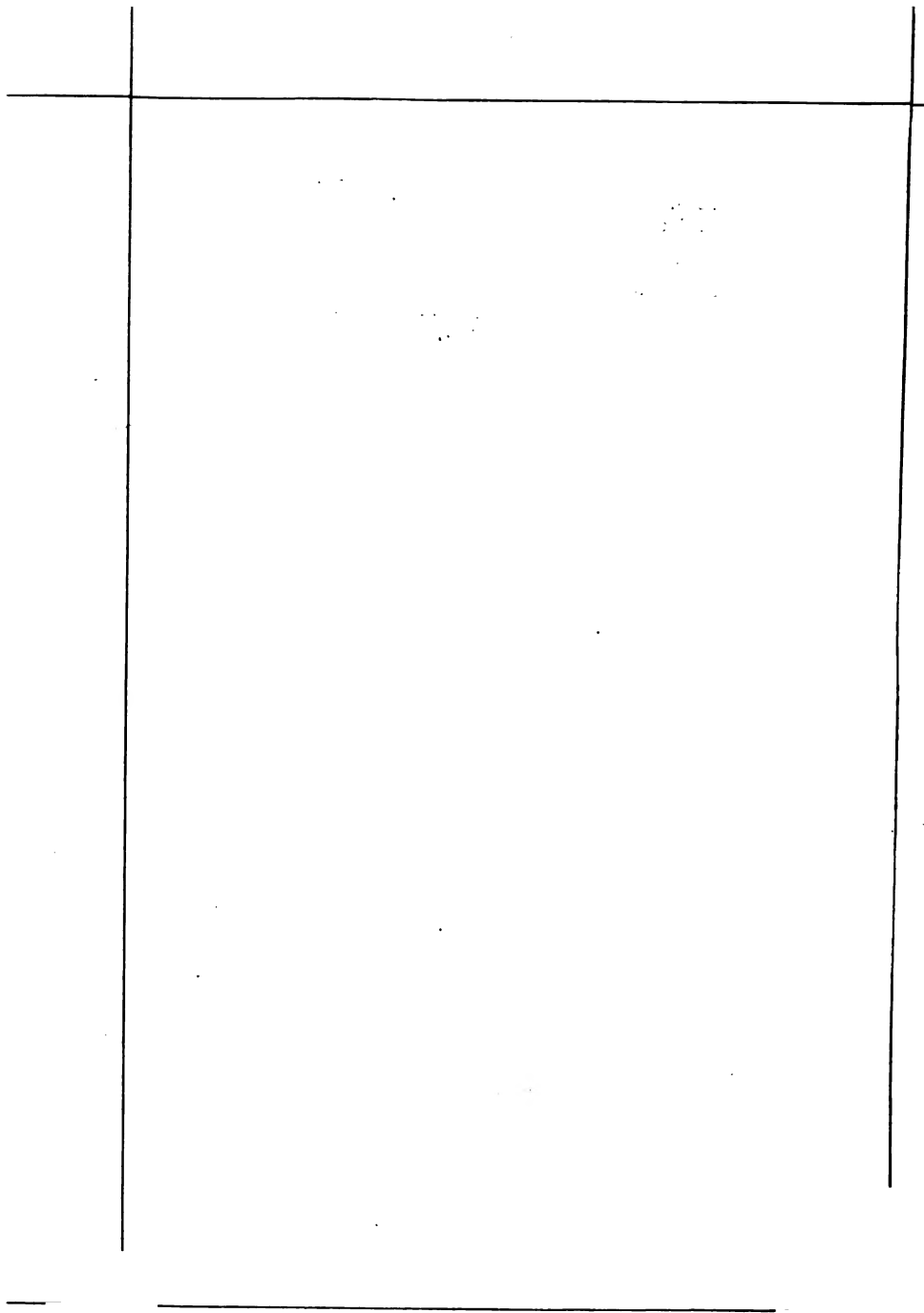
9. (p. 311.) "Delle grazie di S. Luigi d. C. d. G." Padua, 1756, 8°. T. IV.

10. (p. 324.) F. Mutius Vitelleschi, in the process of 1609, deposed at Rome: "That in Aloysius there was an extraordinary prudence, and, in particular, I often was amazed at the natural good sense, joined to the light of God, by which he directed all his plans and words. Nor could I ever imagine that he was to die of that illness, for I felt sure that God had called him to the Society to give him, at His own good time, the government of it, and that He would make him General to its great advantage" Cod. Coccini Process. Rom.: Test. XI. p. 118.

F. George Giustiniani S. J. in the process at Parma stated that S. Aloysius used to be called, "il nostro Generalino — our little General", because every one was convinced that his rare gifts would undoubtedly procure him the highest office in the Society, if he lived.

And F. Piatti in his "Vocatio Aloysii"; Bolland. p. 899; speaks of his excellent talents and unwearying application. "For it deserves to be repeated that great as were the supernatural gifts with which he was adorned, not less wonderful were his natural qualities. So too there was to be seen in him, besides his genius, the judgement and prudence of an old man in everything that he did and said."

11. (p. 326.) Litta, "Le celebri famiglie Italiane" Tom IV. Tav. XVII. speaking of the Saint's modesty with his own mother, says: "As the state of perfection is extraordinary, we ought not to wonder, if the circumstances which surround it are extraordinary."



Letters of S. Aloysius Gonzaga,
arranged in chronological order.

Those already printed in the body of the work or in the notes are
referred to in their places.

I.

To his father, the Marquis Ferrante Gonzaga.¹⁾

Illustrious and honoured Father.

Your letter of the 6th instant saddened us because you speak of having suffered from gout, accompanied by slight fever, but however both were leaving you. A letter from our Mother, of the 8th instant, consoled us, as we learnt from it, that you were now recovered. God be praised for this! Yesterday we went to see the funeral of the Grand Duchess, it was very beautiful and lasted three hours. It was arranged in this way. First came the standard of S. Lawrence and then the cross; these were accompanied by 150 poor persons in mourning carrying lighted torches. Then followed the friars not only of the city, but of the country three miles around, of 18 religious orders in all, with candles of a pound weight. Then came the mourners with the usual trains,²⁾ and behind them, the Priests with the same kind of candles, then the pages, gentlemen and courtiers, all in mourning with torches. The body followed under a canopy, noblemen carried the body, and the canopy bearers were gentlemen of the city. Behind followed the Grand Duke in mourning and with the cap of a citizen, with the rest of the court and the armed guard. When he had accompanied the body to San Lorenzo he withdrew to his Palace. We continue our devotions and studies and are quite well. I have nothing more to say, but to conclude by kissing your hands and those of our honoured Mother, our little sister and brother.³⁾

Your Lordship's good son,

Aluigi Gonzaga.⁴⁾

II.

To the same.

Yesterday we were with Don John⁵⁾ on the top of the same height (poggio) of the Grand Duke to see them run the race of S. Anne. The

¹⁾ Don Ferrante was at this date in Genoa.

²⁾ The trains, attached to hoods, were many yards long.

³⁾ Isabella and Christian Vincent.

⁴⁾ This letter was written at Castiglione in 1578 as the MS. copy in the Archives of the Gesù mentions. F. Boero published it for the first time. Joan of Austria, daughter of Ferdinand I., died on the 6th April 1578. This letter must have been written very shortly after that date.

⁵⁾ de' Medici.

prize was a piece of red cloth, and the barb of the Count di Bagno won it. Friday we went to see Don John, and as he did not wish to go out, we passed the time together cooking a number of things. But he eat nothing at all, for he was fasting to gain a Jubilee sent by the Pope which absolves from punishment and sin, provided you pray God to use His power in these affairs of Flanders, and for the exaltation of Holy Church, the extirpation of heresy, and the preservation of Christian princes. And we shall gain it this next week. And in our prayers we shall remember you, as we always have done and ever continue to do.

Yesterday we were with Don John at the Pitti,¹⁾ and while Don John was amusing himself with us at a fountain, the Princesses came with a number of dogs, for they said they wanted a dog race. And while it was being run, the Grand Duke arrived by the Garden Gate, with only four of his gentlemen, and stayed to watch the fun. They all ran, the Princesses, Don John, and ourselves, and the sport lasted till evening.

During this holiday time we have been to mass at the Nunziata, and we prayed Her to grant you every happiness and pleasure, with all increase of content. We are well and are applying ourselves to our studies.

In conclusion we kiss your hand.

Florence, Aug. 17, 1578.

Your most obedient son
Aluigi Gonzaga.

To the most illustrious Sir, my very revered father, the Marquis
of Castiglione, Genoa.

III.

To Signor Peter Francis del Turco, his tutor.

Dearest friend.

I have received your letter which was to me most welcome, but I regret that you should think me so wanting in sense, as to be moved by words, which should only increase my love for you, to any kind of anger or hatred. It was not so, and never shall be, and wherever I am I shall always bear you in mind. I have given the 75 pence which I owed you to your brother. If there is anything more let me know. In conclusion I commend myself to you, to James, Bastiano, the lady Mary, little John, and Agnolino.

From Castiglione May 21, 1581.

Your servant

Aluigi Gonzaga.²⁾

To my dearest friend Sig. Peter Francis del Turco,
Florence.

¹⁾ The well known palace of the Grand Duke at Florence.

²⁾ Published for the first time by F. Boero from the original in the Archives of the Gesù. Lady Mary was probably Mary de' Medici.

IV.

To the same.

Very dear friend.

I have written twice to you, once from Mantua, and once from Venice, and as I am uncertain whether these letters reached you, and am anxious for your arrival, I send this fresh letter by our Peter, — who on hearing the news made 50 leaps in the air, — to beg you not fail to come, but to set off as soon as possible. His Lordship, my father will be greatly delighted by your coming and we all desire it, especially Julius and myself.

At Castiglione, June 1, one o'clock of night (9. P. M.), 1581.

Your servant

Aluigi Gonzaga.¹⁾

To my very dear friend Signor Peter Francis del Turco,
Florence.

V.

To the same.

Very worthy and dear friend.

As we have very shortly to go to Spain with the empress, my mother and I have begged my father that you, who had been up to this time our tutor, may continue to fill that post. He most willingly granted our request and showed how pleased he would be. So I beg you to come as soon as possible, or at least to make up your mind as soon as you can, and when you have made up your mind, to leave at once. Because all your expenses for the journey, the moment you arrive will be made good.

To conclude, Signor Lewis Pignalosa and I kiss your hand.
Castiglione, June 23, 1581.

At your disposal.

Aluigi Gonzaga.²⁾

To the very worthy and dear friend Master Peter Francis del Turco,
Florence.

VI.

To the same.

Very dear friend.

Three days ago I wrote a letter to you, but fearing I may not have had the right address I write again to ask you to come immediately, as my Father desires that you, who have hitherto been our tutor, should

¹⁾ The original is kept at Florence by the family del Turco, descendants of the tutor of S. Aloysius.

²⁾ From the Saint's holograph in the *Capelletto* of the Roman College.

accompany us as such on this journey. We are going to Spain and expect every day to set out, on which account his Lordship, my father, wishes you not to delay but to come at once. He promises that as soon as you have arrived you shall have the money expended in travelling. In conclusion I commend myself to all and beg you to kiss the hands of Don John in my name.

At Castiglione, June 25, 1581.

Your servant

Aluigi Gonzaga.¹⁾

To my dear friend Signor Peter Francis del Turco.

VII.

To the Duchess of Guastalla.²⁾

Most illustrious Lady, my honoured aunt.

In wishing you a happy Christmas, full of every joy, I am obeying my duty to you, and my wish, ever to please you.

May your kindness accept this my duty which your merits claim from me, and give me a proof of it by your orders, while I remain, as I kiss affectionately your hand,

your nephew and servant,

Mantua, (sic) December 18, 1581.

Aluigi Gonzaga.

VIII.

To his Uncle, Marquis Horace Gonzaga.

Very illustrious Sir,

The favour and aid you have ever deigned to show to our father and to all of us has been far beyond any service we have been able to render you, although our will and trust have been so great. I thank you accordingly for all, and in the name of my father, who is to-day suffering from his usual malady of the gout, and is not able to write and acknowledge the kindness you have done him by sending the sum which he received to-day. He will hardly have returned before it will be his duty to repay it.

With this, I kiss respectfully your hands, and in my Father's name, I conclude.

Madrid, May 18, 1582.

Nephew and servant,

Aluigi Gonzaga.

To my most illustrious and revered Uncle,
Signor Horace Gonzaga.³⁾

¹⁾ From the original kept in the *Cupelletto* of the Roman College.

²⁾ Camilla Gonzaga, née Borromeo, daughter of Gilbert Count of Arona, brother of S. Charles. The letter is written in the bad writing of a schoolboy. It is preserved by Mgr. Macchi. See note 25, P. I, p. 355.

³⁾ Don Ferrante often employed his son to write letters which he did not wish to be seen by his secretary. He had to borrow money, probably to pay his gambling debts.

IX.

To the same.

Very illustrious Uncle.

I should often have written to you, if I had not doubted whether the letters would have reached you, as I did not know where to address them, nor where you were, and if our duties with our serene master,¹⁾ in whose service our father wishes us to be always engaged, had not hindered me. But at length, as I feared my great and unmeasured delay would make you somewhat suspect me of neglect, I resolved to put everything on one side, and profit with pleasure of this short time, which is over from my above-named occupations, to pay you by this letter my humble respects, and to tell you that our father went nine days ago to Lisbon, and that we are here in Madrid with our mother, who, as you must have heard, was obliged by our father's illness to remain at Saragossa and give up attendance on the King, who is now in Lisbon, and he has seen his brother with the King.

So kissing your hands I conclude.

Madrid, May 28, 1582.

Your nephew and servant

Luigi Gonzaga.²⁾

To my illustrious Uncle,

Signor Horace Gonzaga, Marquis &c. Solferino.

X.

To the same.

— — — — — as you have condescended so far in our favour,
— — — — — I offer your Lordship my respects and my wishes ever to be devoted to
your service and to enjoy your favour. And so too does my Father.
With this I kiss your hands.

Madrid, June 25, 1582.

Nephew and servant,

Aluigi Gonzaga.

To my very honoured Uncle, Horace Gonzaga, Prince Marquis.³⁾

XI.

Letter to Father Acquaviva, Aug. 15, 1585, from Castiglione. P. 1,
note 38, p. 362. (Iozzi, p. 17.)

¹⁾ Don Diego, the Infante.

²⁾ Written apparently by Rodolph. It is in the Gonzaga Archives, Mantua.

³⁾ This fragment is in the possession of Prof. Iozzi.

XII.

To the Marquis of Castiglione, his Father.

My honoured Father.

I am desired to send you the enclosed, which Sig. John Ordanino has received from his nephew at Venice. I do so more on account of the command of the lady, and that you may read it, rather than on account of any authenticity or flavour it contains, except the news about the plague, if true, which pray God may be false. Sig. Peter Francis has heard from Mgr. James at Florence that Sig. Julius del Caccia has been made Governor General of the State of Sienna. This is all that at present occurs to me, except that Rodolph has a slight toothache, otherwise we are all well and may it please the Divine Majesty to grant good health to your Lordship whose hands I kiss in conclusion.

Your Lordship's obedient Son

Castiglione, Sept. 29, 1585.

Aluigi Gonzaga.

To my illustrious Father the Lord Marquis of Castiglione.¹⁾

XIII.

To the same.

My honoured Father.

Rodolph received your letter this morning, to which I reply, as he is in bed with a slight indisposition, with which his toothache ended, to tell you in his name that he has done whatever you ordered, excepting to go himself to speak to the people in the country, as his sickness keeps him at home, but Signor Antony will not fail to do it. I sent yesterday the bill of the articles which are wanting for Master Tullius to set to work upon them. Your Lordship will hear from others whatever else there may be, therefore I will say no more, but end by kissing your hands, begging of God to preserve you.

At Castiglione, Oct. 1, 1585.

Your Lordship's obedient Son

Aluigi Gonzaga.²⁾

XIV.

— to Father Acquaviva, Nov. 2, 1585. See P. I, note 48, p. 370.

XV.

— to his mother, April, 1586. See P. II, note 3, p. 374.

¹⁾ The original is in the Archives of San Vitale at Parma. Don Ferrante was at this time in Mantua.

²⁾ The Original is kept in the Archives of Sanvitale at Parma.

XVI.

To his mother.

Most revered mother in Christ.

The consolation which I by a letter, enclosed in one from the Father Minister of Mantua, meant to wish to offer you, and of which the sorrow at the loss of my father of happy memory makes me feel the need, all urge me to recall to you, as I do by this, what I urged in my last, resignation to the Divine Will.

As he was always submissive to it in life, now that God has called him by so happy a decease, we may trust too that he has by that same holy Will happily reached the life to which we all aspire.

And so ought we not rather to rejoice than to grieve when those we love arrive there, in full hope in God that it has been so ordained by His fatherly providence, which the Lord has towards all? He will not fail to pray very specially for those who commend themselves to him, as yourself and your family. And since I have not omitted heretofore, so I shall not cease to beg His Divine Majesty to console and govern you.

Nor do I fail to receive the recompense of consolation in the news of how well all has gone with Signor Rodolph, my brother. Besides what I advised him by letter some days back, I think I ought not to cease reminding him how useful I consider for him would be the services of Doctor Sallust, who offered himself to me by letter; and this for certain reasons, which as you and Rodolph can examine them more close at hand, so too if he remembers, he can do what the Lord dictates, from Whom in conclusion I beg for him every happiness.

Rome, April 10, 1586.

Your Ladyship's obedient son in Christ

Aluigi Gonzaga, S. J.

XVII.

To the Marchioness Gonzaga, his Mother.

Honoured Mother in Christ.

I received some days back a letter from you which rejoiced me much in the Lord, for its good news of yourself and your family, but I could not help feeling deeply what you hinted at regarding my brother; and as I hope our Lord will direct this affair, I commend it to Him. I beg of you to salute my brother in my name, and recommend to him what is due to him and his family, that is dependence on those to whom he owes it and according as our Father directed. I inform your Ladyship of the gift I made of myself to the Divine Majesty by my vows on the feast of S. Catherine, and begging you to thank God for this favour, also ask you to obtain from Him that I may keep them and go forward in the way in which he has called me, that after this life, we may enjoy him together in Heaven, where He is so anxiously waiting for all His own. I also accept the offer you made me in your last of some

more money for writing so I ask you for another 25 crowns. I recommend myself to you in our Lord, from whom I beg for you every increase in His Grace.

Your Ladyship's most obedient son in Christ,

Rome, Dec. 11, 1587.

Aluigi Gonzaga, S. J.¹⁾

To the illustrious Lady, my reverend mother in Christ, the
Marchioness of Castiglione.

Mantua, favoured for Castiglione.

XVIII.

To the same.

Honoured Mother in Christ.

Pax Christi.

Your last letter tells me the good desire my brother had to come to terms with the Duke of Mantua; and I beg you not to cease to help towards this end. As to what you told me besides, I think the fittest means is what Christ, our Lord, instituted on earth, namely marriage. It seems to me it would be well to counsel it to my brother and if you think it necessary Monsignor²⁾ the Cardinal della Rovere and I will also advise it, as to both of us it seems expedient. I know of no match here except a daughter of Count Troilus di S. Secondo, whom it is proposed to marry to the brother of a Cardinal of this Court, a great friend of Monsignor della Rovere. But as the arrangement is already begun, and especially as it is with a personal friend of the Cardinal, I do not think it well to hinder it till we see the upshot. However he told me he did not think it would come off on account of the lady, who as she is from the north would be very unwilling to marry in these parts. If we wait, I think it would not be a bad match for the Marquis, my brother.

You could learn more about it there, and if you found it was a match which was pleasing to the Duke of Mantua, I think it better, because it would help to kill two birds with one stone. You and Signor Alphonsus, my uncle, if you think it well, could take pains there to push the suit, while I, on my part, with the little I can do, will not fail to commend it to the Divine Majesty, from Whom in the first place we are to look for all good results. Besides, if needs be, his relatives, Monsignori the Cardinals Gonzaga and Rovere will not fail to further it and to help in every way. With this in conclusion I commend myself to you in the Lord and beg you to salute in my name Lady Hippolyta,³⁾ my brother, the Marquis, &c.

Rome, June 20, 1588.

Your obedient son in Christ

Aluigi Gonzaga, S. J.

To my illustrious and reverend Mother in Christ, the Marchioness
of Castiglione &c.,

Castiglione.⁴⁾

¹⁾ From a copy in the Archives of the S. J. — ²⁾ The old title of Cardinals.

³⁾ The wife of Don Alphonsus Gonzaga.

⁴⁾ The original is in the Church of S. Tommaso, Venice.

XIX.

To the same.

Most revered Mother in Christ.

Pax Christi.

I received a few days ago a letter from you giving the answer of the Duke of Mantua about the castle of Solferino. It gave you an opportunity of exerting a mother's pity and love, while on me it lays the duty of begging His Divine Majesty to bring this affair to such a termination as He knows to be best. And meanwhile may He be with you in all these trials, in which as our most holy Lady is your guide, — for to-day, the feast of the Holy Innocents, she fled into Egypt, — I think you cannot have a greater consolation than to look at such a guide. It was for this very reason that our Blessed God and His most holy mother chose to pass through the bitter waters of tribulation, that as they tasted so bitter to them they may be made sweet for us.

I, by the Lord's favour, am pretty well, and as Christmas has come, the season of abundance of prayers, I remember all the more to pray for you. So I beg you to do for me, which is just what I need, as I, by God's goodness, want for nothing else; to Whom in conclusion I commend you.

Rome, Dec. 29, 1588.

Your obedient son in Christ

Aluigi Gonzaga, S. J.

**To my most revered Mother in Christ, the Marchioness
of Castiglione.**

XX.

To the same.

Most revered Mother in Christ.

Pax Christi.

Before receiving your last letter in which you requested me to beg Monsignor the Cardinal della Rovere for the leave you desired to enter the Convents of nuns, his Lordship had already spoken to me about it and said that he had, before you asked him, already asked for the same permission for another lady, and he had been refused by his Holiness. However as you have leave, which you got from Gregory XIII., to enter the Convent of Santa Maria, he would venture by laying this before the Pope to make this further request. After your last letter I spoke again to the secretary of the Cardinal. It seems to him necessary that you send him the permission, so that Monsignore may lay the matter afresh before his Holiness. I think it necessary that you do this. Meantime if any occasion presents itself to do anything I will not fail to speak again to the Cardinal.

As to the rest, I, by God's favour, am moderately well in my head, and very well in every other way. I wish the same for you. As of

all the consolations in this life none are greater or more fruitful than those of His Divine Majesty, we can, it seems to me, gather comfort from that which the Lord repeats so often in Holy Scripture, and especially in the Psalm *Exurgat Deus*,¹⁾ that He is the protector of *orphans and the Judge of widows*.²⁾

Besides I wrote to Signor Alphonsus, who I hope will not fail to console you. I have had no answer from my brother as yet to three letters which I have written to him, to send me 40 scudi at the beginning of this year for the writing out (the notes of) my Theology (lectures), which I required, as the superiors of our Society would not allow me to take them down in school with my own hand, because of some suffering which I have in my head.

As to the rest, I humbly commend myself to your Ladyship, for whom in conclusion I beg every fullness of graces, and I beg you to salute in my name my brothers, who are with you, and Doctor Salust.

Rome, March 9, 1589.

Your obedient son in Christ

Aluigi Gonzaga, S. J.

XXI.

To the Marquis Rodolph, his brother.

Pax Christi.

Here, thanks be to our Lord, I have arrived safely at Mantua, with my Brother,³⁾ and am lodged through the kindness of the Fathers of the Society in their College. And to-day I will present myself and endeavour with God's help to disentangle and decide the business which before all, I have wished to place in His Hands. It is for Him to do what is best, and this I hope He will. Towards evening, the lay-Brother, my fellow traveller, and I shall be at Castiglione, where we shall stay.

I conclude, asking you to present my respects to the Lady Marchioness, our Mother, whose hands I kiss.

The College of Mantua, 1589.

Your devoted Servant in Christ,

Aluigi Gonzaga, S. J.⁴⁾

To my illustrious Brother in Christ, the Marquis of Castiglione.

XXII.

To his Mother,⁵⁾ the Marchioness of Castiglione.

My Mother in Christ.

Pax Christi.

I send back the messenger to your Ladyship because I see that the audience with the Duke is delayed longer than I expected, as he is con-

¹⁾ Ps. LXXVII. — ²⁾ V. 8: vero "the father of orphans".

³⁾ His companion, Br. Borlasca. See p. 186.

⁴⁾ The holograph of this letter is with others in possession of Prof. Iozzi.

⁵⁾ This is kept in Venice by the Signori Petich. They may have obtained it, when they got possession of the relics and vestments of the Chapel of Pope Clement XIII.

tinually on the move between Mantua and Marmirolo. Signor Fabius told me the other day, that up to this time, since the arrival of his Highness, he had not had an hour in which he thought he could give me a quiet audience such as my business requires, and as the Duke promised. I do not fail to use the necessary diligence as I have Sig. Fabius for procurator, and Sig. Prospero for solicitor. I do not dare to hurry them more, because I do not want seculars to preach patience to me, which I ought to teach to them. I therefore make this known to your Ladyship, and I beg you to inform Sig. Alphonsus, that he may not be surprised and anxious at my delay. As soon as I get an audience I will let you and my uncle know; and I recommend myself to both of you in our Lord.

Mantua, Oct. 26, 1589.

Your Ladyship's most obedient son in Christ

Aluigi Gonzaga, S. J.

To my illustrious and most honoured Mother in Christ,
the Marchioness of Castiglione. In San Martino.

XXIII.

To Signor Fabius Gonzaga.

My illustrious and most honoured Lord in Christ.

Pax Christi.

I beg your Lordship to see that his Highness gives his consent to receive my brother into his favour; to annul his banishment there can not fail to be some plan according to the wishes of the Duke. I beg of you, since the Duke promised me to do this for the love of God, in Whose Name I asked this favour, not to seek to benefit him by means of any other Prince. I write this to your Lordship on account of a plan proposed to me, not from his Highness, but out of his own head by Signor Tullius, regarding the Emperor. As the Duke has not sought for this, it would only hinder and delay the affair so, that I could not before my departure have the consolation to know that the Duke had restored him to favour. If letters from members of noble families are required, they could be procured before my brother's arrival at Mantua, when the assurance of this favour had been given.

I pray God to grant you every grace.

The College of Mantua, Nov. 5, 1589.

Your obliged Servant in the Lord

Aluigi Gonzaga S. J.¹⁾

¹⁾ The original of this letter, which bears the stamp of the Jesuit College at Mantua is kept in the Archives of the Gonzaga family in that city, whence Professor Iozzi faithfully copied it by favour of the Director Signor Davari.

XXIV.

This has no adress.¹⁾

Pax Christi.

As I was about to leave Mantua I received the packet of Signor Tullius, which I send to your Excellency, most humbly recommending to you the affair in question, that you may interpose, with the Duke of Mantua, for the protection and favour of my brother the Marquis, who is your devoted servant. I shall regard this as done for the love of God our Lord and I trust in Him that He will turn it to our greater advantage. The Duke to whom I write, has answered favourably. Nothing is needed but a word from you in confirmation of all according to the will of His Divine Majesty. May He grant your Lordship every gift and grace!

From the College of Mantua, Nov. 1589.

Your devoted and obedient servant in the Lord,

Aluigi Gonzaga, S. J.

XXV.

To the Marquis Fabius Gonzaga.

Pax Christi.

Thanks be to the Lord our God, who in His infinite charity and mercy, has deigned to bring this long and intricate business to a happy end by means of your Lordship, who has thus restored peace to our family and gained great merit in the sight of God. I receive this grace from His Hands and I beg Him to give you a reward in Heaven for it, and in the mean time every consolation here below as a pledge of eternal recompense.

From the College of Mantua, 1589.

Yours devoted and obliged in the Lord,

Aluigi Gonzaga, S. J.

To my illustrious Lord in Christ, Sig. Fabius Gonzaga.²⁾

XXVI.

— To his brother, Rodolph. Febr. 6, 1590. See P. II, note 17.

XXVII.

To his brother, Rodolph.

Illustrious brother in Christ.

Pax Christi.

You have heard my proposition, which is so much the easier, as of two things which I required from you after my leaving Milan, I now

¹⁾ This autograph letter is in the possession of Prof. Iozzi.

²⁾ The original of this letter, no less interesting than those that precede it, is in possession of Prof. Iozzi. The discord between Rodolph and the Duke of Mantua about the possession of the fief of Solferino, induced the Saint to interfere as an angel of peace.

only bind you to one, which you owe me, not as brother only, but as a Christian. In conformity with what I heard from you, I wrote to Rome about my return which will take place shortly, though I do not know the day, I know it will be soon. And as I am first to see you go to Germany, in case you take the more holy resolution, I think this will be the sooner the better. Make haste therefore, for you may be certain that I will keep my promise as far as I can. But to do what is your duty, I say again do not fail, as I feel certain you will not; therefore commending you as earnestly as I can to God and asking for you, from His Divine Majesty every happiness and abundance of his holy graces, I conclude.

Your most affectionate Brother
in Our Lord

Milan, Feb. 9, 1590.

Aluigi Gonzaga, S. J.

I desire in every way that we should be friends in the Lord, but from Him I have to look for the necessary strength to obtain this, even though by religious violence. And remember that of two things which you promised me, to unveil the altar, and to send her away from you. I only bind you to one, and this too after your return from Germany. Your departure has to take place before mine to Rome which will be very shortly.¹⁾

XXVIII.

To the same.

Honoured Sir, my brother in Christ.

Pax Christi.

The wish I have always had for your spiritual welfare and the consolation I so lately experienced in its regard at Castiglione, move me to write, at the Lord's dictation, what seems to me will be very useful and expedient for you, in the same Lord, to secure and preserve this welfare. And it is, that before your departure for Germany, during this holy season of Lent, until Easter, you prepare yourself to make a general confession, at least from the one I know you made five years since, at Mantua, until now. For in this way you make sure, as far as can be in this life, that none of your offences against His Divine Majesty remain, which you may have left unsaid in those confessions, that you made almost secretly and furtively during the time in which, through human respect, you did not dare to show yourself a servant of Christ. This I think will be all the easier as the difficulties are now removed, which you have got over, and nothing of them remains save the fruit of hope and the pledge, and a very certain one, as you may presuppose, owing to your confession, that you are in the grace of God. So I recommend it to you very much.

Henceforward to preserve this grace, the Lord it is Who, as He has deigned to move your heart far more than any words or endeavours of mine, will also instruct and direct you. Yet to fulfil the obligations I have towards you, and to cooperate with Providence to the end, as I

¹⁾ See reverse of reproduction of autograph. The original is in the College of the "Virgins of Jesus", Castiglione.

have done up till now, I propose to you two means especially which occur to me.

One is to have in your heart that esteem and value of the grace of God, which as no matter what I might say I never could in the least part express, nor could anyone make you fully conceive, save the Blessed God, so I leave it to Him to teach it to you. This alone I will say, that as God is above all created things, honours, possessions, and anything whatsoever, so — if it were possible — should our internal esteem of His Divine Majesty surpass our esteem or idea of anything whatever. As however the limited capacity of our hearts does not allow this, we ought at least to try that it should be as great as possible within us.

The second means is to act in conformity with the state of grace — *providing good things not only in the sight of God, but also in the sight of all men.* (Rom. XII. 17.) I remind you then of the worship and service of God, which I recommended you by word of mouth. And as it seems a special duty of religious to recommend the religious service due to God, I will descend to some particulars, which you can practise according to the measure of grace which the Lord may deign to give you.

Of these, one is to commend yourself to the Lord in prayer every morning, as by the *daily exercise* or some such devotions, during which you might also ponder over some of the points you will find in the *daily exercise* at the end of the little book I sent you written by the late Cardinal Borromeo.¹⁾ There' too are other souvenirs that you can read. I will not say more, but to urge you besides to go to Mass, as was agreed.

Then in the evening, I never would wish you to go to bed before looking into yourself to see whether you have offended God, so that in case you are conscious of mortal sin, from which may the Lord guard you! you may resolve as soon as possible to blot it out by means of the sacrament of Penance. You should recollect that you always need this whenever you have anything to repent of. Nor should you therefore ever wait for a fixed period, like Easter, or any other time; for no one can be sure that he will be alive then.

Next, to provide *good things in the sight of all men*, I commend to you that respect we owe our relatives and lords. I do not wish to say anything about this, as I feel sure how you have it at heart. Merely for the duty which is upon me, not for any need that I think you have of it, I commend to you that respect you owe the Marchioness, our mother, as mother, and such a mother. Besides you know, as the head of your brothers, how you ought to keep them united and act in such sort towards them that they should always delight in this union. As to your vassals, I will not say more than that God has given them in charge to you in a special and particular way, perhaps to signify to you the special and spiritual care you should have of them, and how in the providence of God towards you, you should see the manner in which you should look after them. As to the rest, I leave God to instruct

¹⁾ S. Charles.

and direct you in the way of this life, till we reach our blessed country, where, that I may find myself with you and others, I have embraced the state in which I live.

Meanwhile, for the confession of which I spoke at the commencement, I propose for your spiritual director one of ours', as by the obligation of our institute they are accustomed to such duties. Were you to go to Mantua, I would strongly advise Father Matthias who was confessor to the late Duke William. If you should not have to leave Castiglione, I have already spoken to the Father Rector of Brescia, who as he puts that college at your disposal, so he would always provide you with a confessor whenever you ask for one.

With this I conclude. And as what I have recommended depends for its execution more upon God's grace than on your own painstaking or anything I may say, I offer you and promise in my prayers, such as they are, ever to commend you before the Divine Presence that He may preserve you and guide you to that blessed end to which His elect attain.

Milan, March 17, 1590.

Your Lordship's brother in Our Lord,
Aluigi Gonzaga, S. J.

XXIX.

To the Marchioness of Castiglione, his sister-in-law.

Madam and sister-in-law.

Pax Christi.

I am thinking of beginning to avail myself of your aid for the spiritual advantage of the Marquis, which I proposed to myself when at Castiglione. Accordingly I beg of you to recommend to him by word of mouth, what in the enclosed I urge by letter. Try then, before he goes to Germany, to get him to set himself right, as I should wish him to be, by means of a general confession, in the way I have suggested to him.

I think you will have received some spiritual works which I ordered at Brescia to be sent to you.

With this, as a conclusion, I commend myself to you, and beg of our Lord to give you perfect happiness.

Milan, March 21, 1590.

Your Ladyship's affectionate servant in the Lord
Aluigi Gonzaga. S. J.¹⁾

XXX.

To his Brother the Marquis of Castiglione.

Illustrious and honoured Brother in Christ.

Pax Christi.

I received a few days since a letter of yours of the beginning of September, which gave me much consolation, as I learned from it that you had sought so excellent a remedy for the sickness God had sent you, which was to have recourse to God Himself for health, and I have

¹⁾ The original is lost. A copy is among the Simonetti MSS.

returned Him thanks for restoring it to you. And as you tell me that the spiritual medicine you have used, has not only restored health, but will confirm it and preserve you from a relapse; I earnestly beg of you to use it not only in bodily infirmities, but also whenever you have any spiritual malady, because for this it has been instituted by Christ, our Lord, and from which I entreat His Divine Majesty to preserve you. I exhort you to make use of it as a preservative. Such medicines are not used merely in sickness, but at other times, to obtain the end which you tell me you expect from what you have taken. I am consoled that the lawsuit with the Duke of Mantua is at an end, for it will thus be easier for you to preserve the favour, first of His Divine Majesty, which I desire above all, and then of his Highness as lord and head of your family. Besides this, I hope and feel certain that between you and your brothers there will never be any quarrel or contention, other than might be the case of a father with his children, for their good and benefit. As my state of life does not allow me to entertain you with worldly news, I will tell you what my opinion is in this matter. It is, that though every law requires that positive justice (jus) should give way to natural, it seems to me that you will only do what is reasonable or perhaps obligatory, when in any difference or discord that may happen, you always prefer the natural laws of blood and fraternal affection to any law written by the legists. I do not think it is needful to remind you of this, as I think you already have it at heart sufficiently, and in conclusion I beg of the Divine Majesty to grant you the grace and peace I desire for you.

We have again here in Rome a Vacant See and we are praying for the election of a Sovereign Pontiff, who may carry out the good desires with which the Lord had inspired him whom, for our sins, He called out of this world in a few days.¹⁾

4th October 1590.

Your Lordship's most affectionate Brother in our Lord
Luigi Gonzaga S. J.²⁾

**To my illustrious and honoured Brother, the Lord Marquis
of Castiglione. Castiglione.**

XXXI.

To Brother Antony Francis Guelfucci S. J.

Dearest Brother in Christ.

Pax Christi.

I had intended not to write until I received letters from you, as we settled on when parting, but on the one hand my affection for you and the desire to enjoy a conversation with you by letter, as distance allows

¹⁾ Urban VII., Castagna.

²⁾ The original is lost. A copy exists in the Simonetti MSS.

us no other means, and on the other hand the opportunity given me by Father Mancinelli's journey, have made me change my mind. So by this letter I salute and embrace you in the Lord with all affection. God knows what consolation it has been to hear from Father Provincial the good news that for his comfort he told me he had received regarding you from your letter. May the same Lord in this precious time which He has granted you for your spiritual profit, fill you with His gifts, and so increase His graces, that they may not benefit you only, but those also after your return here who most desire your company and have most need of spiritual improvement as is my case.

In the meantime help me with your prayers, and by recommending me to those of Father Pescatore, which I very, very much desire. I shall not fail to do the little I can in commending you to our Lord. May it please His Divine Majesty that we may help one another in His service.

In conclusion, again and again I commend myself to you and I beg you to commend me to Father Pescatore and to Father Mutius de Angelis.

Rome, December 12th 1590.

Your Brother and Servant in Christ

Luigi Gonzaga.

Father Marius Fuccioli salutes you and says he has received your letter, and if you want anything you can make use of him, and I say the same of myself in all I am able.

To my dear Brother in Christ, Antony Francis Guelfucci, S. J.
Naples.¹⁾

XXXII.

To his Mother.

Illustrious Lady my revered Mother in Christ.

Pax Christi.

As I know how much you desire and are consoled on receiving my letters for your satisfaction, I wish by this to take occasion from the holy festival of Christmas to salute you and to wish you a happy feast as I have, with special fervour, begged the Lord in my prayers, such as they are, at this sacred time. It offers me an occasion to write all the more gratifying and suited to my taste as all other worldly business, and whatever I have once for all abandoned are most tiresome to me and of that nature with which I have least reason to be acquainted.

May God then, through the common joy of holy Church and through the satisfaction that He had at the temporal birth of His only Son, console your Ladyship and fill you with every grace. May He do this through the intercession of His most holy Mother, whom you can

¹⁾ In the Sacristy of Manresa House, Rochampton, the Noviciate of the English Province of the Society.

think what trouble and joy she felt at the same time, trouble for the temporal poverty that she suffered in a stable, where she had not the means to protect Jesus Christ, her Son, Who was born to her, from the cold, nor even to provide for Him in the great need and temporal necessity in which she was. One can imagine that these were for her in place of the pains of child-birth, from which she was freed by special privilege. On the other hand what great joy she felt at the sight and presence of her Little Child, God, Whom she saw before her.

So, as the Lord says of woman, *when she is in labour she hath sorrow, but when she hath brought forth the child, she remembereth no more the anguish, for joy that a son is born into the world*, so I think the most glorious Virgin, when she considered the temporal needs of her Son, she had sorrow and sadness like that of child-birth at not being able to provide for Him as she would wish. When however she gazed on that same Son, she was consoled and quite forgot every trouble, not merely because a man was born, but because at the same time God was born into the world. Thus too I will take courage, from the condition in which I am, to advise your Ladyship what to do, to mirror yourself in the example of the Virgin Mary; and if the cares and temporal anxieties which you have to provide for your young orphan children sometimes give you annoyance and trouble, just as the thought of how to provide for the temporal wants of her child, Jesus, gave pain to the glorious Virgin, so on your part console yourself, as she consoled herself and received consolation from His example.

She is our real Queen, from whose example better comfort ought we to receive than from the Queen of Spain, in whose service you are, or from anyone like her, who found herself in such a condition. So if it is a comfort to the afflicted, to have companions in like troubles, what greater consolation can your Lordship have than the company of Mary the Virgin, as she who shares them with you is so great, and is in troubles and cares so like to those of your Lordship?

I write just what occurs to me in the Lord, and to satisfy the desire and consolation alike which you tell me you receive with my letters. As to the rest however what concerns some individuals at home, of which Cardinal della Rovere spoke to me, you will learn from him his opinion, to whom I entirely refer you, only adding that if that difference about which you spoke to me is to be ended not by a lawsuit, as it seems to me also by no means fitting between brothers, but rather by means of arbitrators, I think they had better be chosen there than here, where owing to the great distance information could either not reach at all or be very scanty. You could see who would be suitable for this, for example, perhaps the Duke Vespasian di Sabbioneta¹⁾ or some one else whom you can better decide. I shall beg Jesus Christ that as in the Nativity the angels sang: *Gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis*, so He may deign to grant true peace and

¹⁾ Vespasian, Duke of Trajetto and of Sabbioneta was fourth cousin to S. Aloysius, descended from a common ancestor, Louis III, Marquis of Mantua. He had held high places in Spain. *Genealogies Historiques*. T. II. 298. Paris, 1736.

a right will to those of your house, along with every fulness and abundance of His holy grace.

Rome, the last day of Dec. 1590.

Your son, reverently in Christ,

Luigi Gonzaga, S. J.¹⁾

**To the illustrious and most revered Lady in Christ,
the Marchioness of Castiglione,**

Mantua for Castiglione.

XXXIII.

To his brother, the Marquis of Castiglione.

Revered brother in Christ.

Pax Christi.

It is a long time since I have paid you my respects by letter. So the opportunity which I have for doing this is all the more welcome. It is to recommend to you first of all an act of justice which is commended to me in aid and favour of some young women, de' Ferzadi, one of whom is already consecrated to God in a convent and the other is perhaps going to enter. I beg you to interpose your authority that they may not be troubled or hindered from their good desires. He who gives you this letter perhaps will make a more detailed request.

I recommend to you besides another work of mercy, but to which I think you are bound, and it is that you remember to aid your vassals this year especially in their distress. If it is as dire as what it is about here and in this City, it is really extreme. Therefore I commend it much to you, who I think does not at all forget the good advice and the frequent employment of those preservative medicines, whether of soul or body, of which you last wrote to me. I will not them speak at greater length of anything else, save to let you know in fine the comfort I received at the news, in a letter of my Mother, of the agreement you have come to with your brothers about the property, as to which there was a dispute. In fact the agreement seems to be excellent, and well fitted to produce the union and concord that I beseech and desire from the hands of our Lord God.

I am not going to write now to our mother, so I beg you to go on purpose to pay her my respects in my name. This will be a consolation to her, as you can at the same time give her good news about my health. I beg you likewise to remember me to the Lady Marchioness, your wife, to my brothers, to Monsignor the Archpriest &c.

Rome Jan. 26. 1591.

Your affectionate brother in the Lord

Luigi Gonzaga, S. J.

**To my revered Brother in Christ, the Marquis of Castiglione,
Castiglione.²⁾**

¹⁾ In the parish Church of Mannheim, Baden.

²⁾ From a copy in the Simonetti MS. The original is lost.

XXXIV.

To his Brother Rodolph.¹⁾

Illustrious Brother in Christ.

Pax Christi.

Though I have nothing particular at present to write about, yet I do so to satisfy the bearer of this letter and I can assure you that by the grace of God I am in very good health. I hope and pray that His Divine Majesty may grant you the same in body and soul. To-day is the last of Carnival and on this day or shortly before, if I am not mistaken, I left you last year at Castiglione, with very good desires and resolutions, so I will not here remind you further, than to beg you now and hereafter to remember to put them in execution. I hope that *He who granted you to will, will give you grace to accomplish*, and earnestly entreating God by my prayers, such as they are, that He will bestow this grace upon you, I conclude by commending myself in the Lord and in my heart to your Lordship.

Milan, Febr. 26, 1591.

Your most affectionate Brother

in our Lord,

Aluigi Gonzaga, S. J.¹⁾

XXXV.

To his Mother.

Lady Mother.

Pax Christi.

It was a great consolation to me to distribute the clothes to these poor, our brothers. May our Lord God, Who does not leave unrewarded anyone who does an act of charity, give you large recompense and reward in the heavenly country after which I seem now to aspire more and more, and may He by His grace grant it to us and quickly, for I feel now *my days shall be shortened*. God give you every joy and I kiss your hand.

Rome, Febr. 23, 1591.

Your most obedient son in Christ

Aluigi Gonzaga.²⁾

XXXVI.

— to his mother, April 5, 1591. See P. II, ch. 29, p. 227 and P. II, note 27, p. 386.

XXXVII.

— to the same, June 10, 1591. See P. II, ch. 29, p. 228.

¹⁾ Formerly kept in the Capelletto of S. Stanislaus Kostka, at S. Andrea, Rome.

²⁾ In possession of Prof. Iozzi. Written to thank his Mother for help during the distress and pestilence in Rome. (See p. 217.)



Martyrs and Confessors

of the English College, Rome,

who attended lectures at the Roman College, when S. Aloysius
was there; 1587-91.

-
- Ven. Edward Oldcorne, S. J., martyred at Worcester, 1606.
Math. Kellison D. D., President of the English College, Douai,
1613-41.
William Baldwin, S. J., Confessor.
Ven. John Roberts, O. S. B., martyred at Tyburn, 1610.
Richard Blount, S. J., First Provincial S. J. in England.
Ven. Christopher Buxton, martyred at Canterbury, 1588.
Ven. Edmund Duke, martyred at Durham, 1590.
William Flack, S. J.
Ven. John Ingram, martyred at Newcastle-on-Tyne, 1594.
Ven. Eustace White, S. J., martyred at Tyburn, 1591.
John Gerard, S. J., Confessor (entered the Society at Sant' Andrea,
Rome, with Father Oldcorne, Aug. 15, 1588.)
Ven. Edward Thwing, martyred at Lancaster, 1600.
Richard Banks, Confessor.
Ven. Thomas Tichborne, martyred at Tyburn, 1602.
George Smith, Confessor.
Edward Coffin, S. J., Confessor.
Ven. Joseph Lampton, martyred at Newcastle-on-Tyne, 1593.
John Percy, S. J., Controversialist.
John Yate, S. J., Confessor.
Michael and Edward Walpole, S. J.
Ven. John Thules, martyred at Lancaster, 1616.
John Sidgreaves, Carthusian.
John Floyd, S. J., Controversialist.



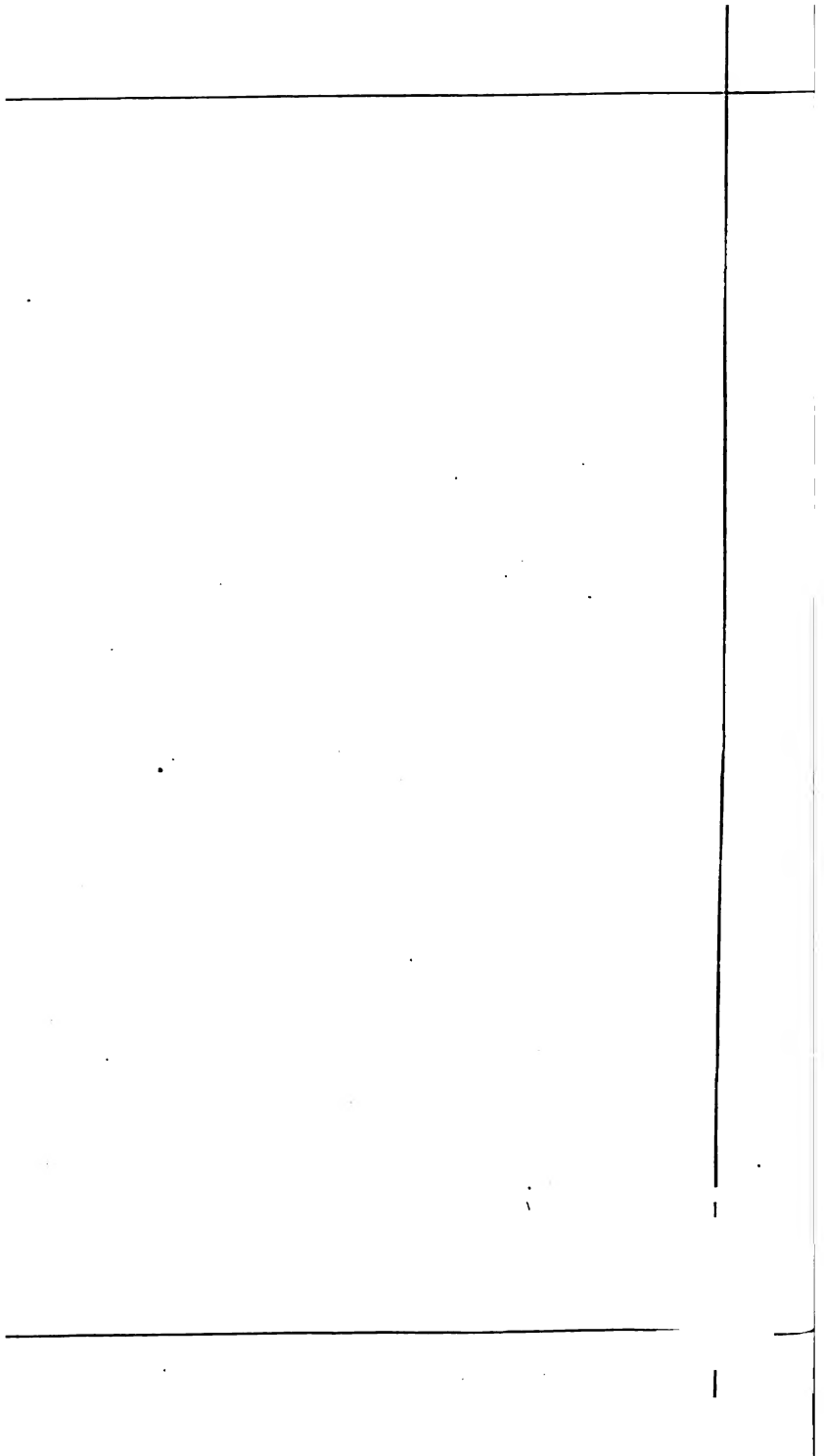


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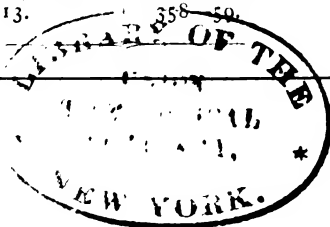
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